

NEW SERIES

Vol. XXXIX, No. 10
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THE CLERGY REVIEW

OCTOBER, 1954

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THE Editor invites articles and other contributions likely to be of interest to the Clergy. In order that priests may pool their knowledge and experience, readers are asked not only to propose for solution questions concerning theology (moral, pastoral, or dogmatic), canon law, liturgy and other departments of sacred science, but also to contribute to the Correspondence pages their views on the answers given to such questions or on any other matter that falls within the scope of THE CLERGY REVIEW.

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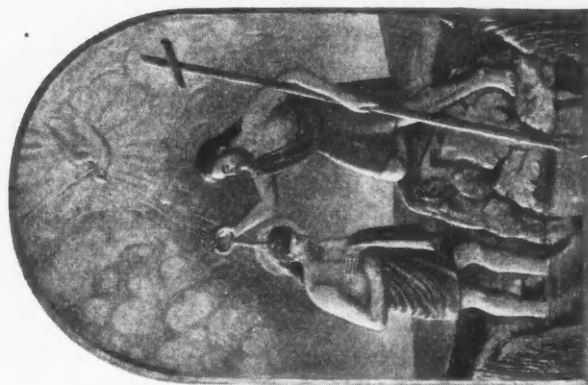
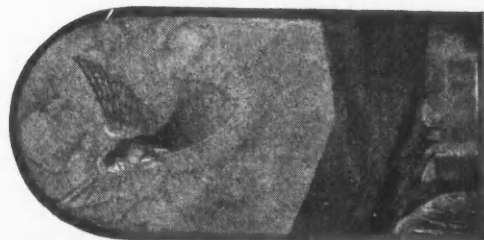
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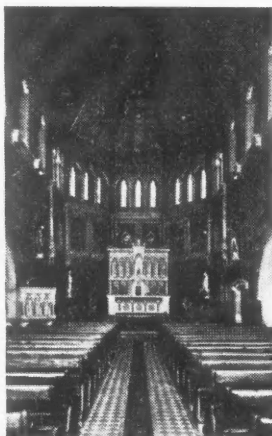
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The CLERGY REVIEW

NEW SERIES VOL. XXXIX NO. 10 OCTOBER 1954

FOSTERING A VOCATION¹

SOME LETTERS OF ADRIAN FORTESCUE

*Theologisches Convict,
Innsbruck,
Sexagesima, 1898.*

Dear Herbert,

Your second letter, that I have just got, fills me with shame, because I have been meaning to answer the first from day to day, and yet have not done so. You must forgive me because of the over-great amount of work I am always struggling to get through. I have lectures on all sorts of subjects every day—four a day, and each needs about three hours reading besides itself—then I have ceremonies in one of our churches here—deacon or subdeacon at high mass and vespers on Sundays and Feastdays. I am learning to say Mass myself (which is not at all easy): I have two fat books about the sacrifice of the Mass and one about the Roman Breviary to read and make notes of as soon as I can possibly get through them; I am writing a paper about a complicated question of metaphysics that I am to read before the theological Academy here at about Easter time, and that will probably be published in a theological paper afterwards. On the feast of St Thomas Aquinas I have to preach a Latin sermon about him before the theologians here, and today I have been asked to preach some Italian sermons to the poor and sick Italians in the town hospital. You will understand that when I have all this—and of course my chief duty, the Divine Office, I find little time to write letters, or do anything else at all. So much for my excuses.

Have you not heard from my Aunt lately? I wrote to her when I got your first letter to ask her about a plan I have thought of; she thought it a very good one, and I understood

¹ These letters have been made available by the courtesy of Father John Preedy, friend and executor of the late Father Herbert Robins to whom they were addressed. As Dr Adrian Fortescue's literary executor we feel sure he would not object to their publication.—EDITOR.

from her answer to me that she meant to write to you about it. Of course I knew who your "Mr S." was. The question of being a priest is one that you have of course thought over seriously, and as you think that God wishes you to be one, I should think for my part that you are probably right. Of course you know as well as I do what is in the fifth chapter to the Hebrews: "No one takes to himself the honour, but he who is called by God, as Aaron"—but if someone who is living a good and holy life, who understands what it is to be a priest, the obligations, first of all of celibacy, and then the awful responsibility of "representing Christ", of standing at the altar in the place of our Lord, to use his words, and with the same power with which he used them; to sit on his judgement seat in the sacrament of Penance, and to forgive sins in his name—if anyone who understands this really hopes that he with God's grace can bear the weight of it, it is most likely that this will be a sign of God's wish, a sign that God's Providence really destines him to the greatest honour on earth—to the majesty of the priesthood of the New Testament. But it is a tremendous responsibility. "The majesty of the priesthood needs angelic shoulders to bear it," says St John Chrysostom; of course one's confessor is the only person who can give one definite advice—and then, most of all, prayer: Almighty God knows, and he is our dear Father who will not let us go wrong in such a terrible matter, without our own fault; and he "gives his good Spirit to those who ask him".

Dear Herbert, while I am writing this to you I remember that in a few weeks I am to be ordained priest myself, and I am not yet fit to receive the first tonsure.

As you have thought of all this the rest is easy. Before one is ordained one must go through several years training, and the difficulties of this training, the little mortifications of life in a Seminary or College, the obedience and hard work, don't seem very great when one thinks of the day when one is to offer to God the sacrifice of Christ's Body and Blood, and to work for the spread of the Kingdom of God upon earth, of the glorious Catholic Church, that has stood unshaken for two thousand years, and that has spread from the 120 disciples in the upper room on the first Whitsunday, to 300 millions of Catholics in every part of the world, ruled by 1500 bishops in

the unity of communion with the rock on which our Lord built his Church. It is a glorious thing for you and me in one corner of England to do that which thousands of priests are doing all over the world, from North Russia to South Africa, and which they have been doing back in an unbroken chain to the days when our Lord said "Go and teach all peoples, and baptize them in the name of the Father and of the Son and of the Holy Ghost". There has never been such a glorious sight as the Catholic Church in the history of the world, and there never will be; when all the little heresies in England have gone smash, just as Arianism went smash, and Old-Catholicism has gone smash, and every wretched little schism goes smash sooner or later, the Catholic Church will go on teaching all peoples, because our Lord is with her all days to the end of the world. The enthusiasm for God's cause will make Seminary life very easy and pleasant to you.

As for the question of the cost of this training, you will let me manage that, won't you? I mean you will let me give you what is needful, as it is natural between cousins. I think £100 a year for three or four years is what you will want, and I can very easily manage that. My Aunt wants to help too—we will talk about this when I am in England at Easter. So it will be easy for you next October (when most Universities begin) to leave your office, and go to a College or Seminary to study, and after three or four years you will be ordained priest, and then you will have your future life secured—the most glorious life on earth.

Where do you think it would be best for you to study? There are two Seminaries in England, as you know—Oscott and Ushaw. I thought it would be perhaps a good plan for you to come here, to Innsbruck, so that we could work together, and you would learn German: you could do philosophy for one year, and then three years of theology. What do you think? Wouldn't it be a good plan if you found time to go to Wimbledon, to talk about all this with my Aunt? By the way, if you agree to this arrangement, as I very much hope you will, please don't think there will be any special reason of thanks to me. We should both be doing the best we can for the cause of God in England—you by devoting all your life and energy to it, and I by helping you to make such a devotion possible.

And now something very practical. Every priest must know Latin. I sent you one or two little Latin books, which I see you have got, and which I hope you will find useful.

I should advise you to do this: Don't bother about much grammar, irregular forms and so on. Learn carefully (1) the five declensions, (2) the four regular conjugations and "Sum, esse", (3) the pronouns "Ego, Tu, Nos, Vos, Ille, Iste, Hic, Qui". And then begin to read—not difficult nor early Latin such as Horace or Cicero—but something very easy: one of the little books of the Fathers, the Vulgate New Testament, or The Imitation of Christ. The Imitation is very easy, because it is all in short sentences; but it is rather bad Latin—still it will do for learning words. Look up in a Dictionary (*White* is good and cheap) all the words you don't know, and understand thoroughly what part of a speech each word is; when you find an irregular word learn it in all its parts (this is much easier than grinding at catalogues out of a Grammar; and many words in a Grammar are hardly ever used). The next day read over the same piece again, and if you find any words you have forgotten, look them up again, and this time, write them out on a slip of paper with the English. Carry this slip about with you and keep on looking at it—when dressing, in the train, etc.—till you know the words thoroughly.

Of course all languages are hard work, and unpleasant work at first; but it gets much easier soon, when one knows about 300 words (if you learn 15 a day this will be in 20 days). And then, as soon as ever you can, begin to write Latin: nothing fixes a form in one's memory so well as using it oneself. Take an English Imitation or New Testament and turn it into Latin; and then compare it with the Latin book. It is also a good plan to learn by heart some pieces of Latin—poetry most of all. The Sequences in the Missal for Easter, "Victimæ Paschali" and for Whitsuntide, "Veni Sancte Spiritus" are glorious.

Eventually you will talk Latin: this is not much more difficult than French, not as difficult as German—if only people would learn Latin properly, and not make wretched boys at school grind at grammar and syntax, and learn huge litanies of every extraordinary and irregular form that comes perhaps once in some almost unknown comedian. The secret of learning

languages is words—to know the names of as many things as you can: mistakes in grammar don't much matter, and get corrected gradually—but you can't do anything unless you have a store of words. You get this store by reading, and keep it by speaking and writing. I hope this long dissertation won't bore you—it is the fruit more or less of experience: I have managed to learn a little of one or two languages and I have taught some friends here languages—English mostly. As soon as they can string together a lot of words the battle is won—we can then talk English together and I tell them of as many mistakes as they can remember. When a man says "One man have telled me in London is much peoples" any Englishman can understand him at any rate, and he will gradually weed out his faults: today he will learn that the past tense of "tell" is "told", and tomorrow that the plural of "much" is "many". So if you know the names of "hearing", "confession", "my", "week", "sin", "five", "time", "distraction", "prayer", "murder", you can go to any Catholic priest in the world without caring how bad your grammar is—he will understand you.

Write me a letter in Latin: or shall I write one to you?

Please God I shall be ordained priest towards the end of Lent. I don't know exactly what day yet, but I will tell you as soon as I do. In any case I mean to go to Wimbledon to sing my first holy Mass on Easter Sunday there. I very much hope you will come to hear it, and that will be a good time to talk over all our plans.

Write to me when you can spare time, and I will try to answer your next letter sooner than I have answered your first.

Say a prayer for me sometimes.

Your very affectionate cousin,

ADRIAN FORTESCUE

*Theologisches Convict,
Innsbruck.*

Immac. Con. B.V.M., 1898.

My dear Herbert,

I hope you will forgive me for not having written to you for

so disgracefully long a time; I have meant to do so for weeks, indeed for months; but I always have more things to get into the day than I can really manage—so that my letters have a very poor chance. I am reading as hard as I can for my last four exams for the theology degree. . . . I also have an English convert to whom I give four instructions a week: this is exceedingly interesting and instructive to me too of course, to say nothing of the pleasure of bringing someone to our Lord. I hope to be able to receive him before Christmas. . . . I shall be so glad when I do receive him—he will be the first fruits of my priest's work.

I got your last letter; thank you very much for it. I am so sorry that I did not go to see you at Wonerish. That tiresome business of my thief kept me hanging on from day to day so that I could never tell how soon I should get away. However I have got all my things back—the Railway Co. (L. & N.W.) sent me £13 for the things that were not recovered, very fairly indeed.

I am enclosing a cheque for £50. I hope it is not too late; I would have sent it sooner, but my money has only just been paid in to me. Let me have a line to say that you get it all right—a P.C. if you are very busy, although I am always exceedingly interested to hear all about you. Don't be discouraged by slow progress at first. It is always like that when one begins; and of course your work now is so very unlike what you have been used to do, that it is especially hard for you. No doubt it is true that you are really learning more than you think yourself. It is worth any amount of work to be able to look forward to share in Christ's priesthood, to stand in his place, forgive sins in his name and offer God his sacrifice, isn't it? "As the Father sent me, so do I send you." Do you ever see anything of the Apostolic Fathers? There are such glorious things about the priesthood in St Ignatius's letters—the letter to the Church of Tralles, for instance. There is an edition of all the Apostolic Fathers by F. Funk with a Latin translation (they wrote in Greek of course—the same sort of Greek as the New Testament) in two volumes. Would you care to have them? I will send them for Christmas if you like. The Divine Office for Advent is so glorious: look at the Collects for the four Sundays, the Anti-

phons for Magnificat and Benedictus for every day—how gloriously they keep on repeating the longing for our Lord's coming, and the sense of the nearness of Christmas. It is a glorious preparation: every day one is reminded—a few more days and we shall keep our dear Lord's birthday—Isn't it wonderful? He came all the way from the right hand of God, from the Throne of God, down to the manger, to become our brother—primogenitus inter multos fratres. And now he is our brother, and his Father our Father. I heard a man once boasting of his family and saying: "My father could have been a prince of the Austrian Empire, only he gave it up." And another fellow was there, and said: "My Father is King of heaven and earth, and gives his honour up to no one." Rather a snub for the boaster, wasn't it? You know what St Leo says: "Agnosce, o Christiane, dignitatem tuam, et divinae consors factus naturae noli in veterem vilitatem degeneri conversatione redire."

Say a prayer for me sometimes; I do always for you at Mass.

Always your very affectionate cousin,

ADRIAN FORTESCUE

*St George's, Shernhall Street,
Walthamstow.*

8 March, 1901.

My dear Herbert,

I have indeed treated you shamefully, and I can only throw myself on your mercy with the hope that you will forgive me. And yet if you knew what a scramble for time my life is you would believe that it is no lack of affection or interest that has kept me from writing to you. You see, I have my full share of parish work in a big straggling suburb, and at the same time I am reading as hard as ever I can for two big examinations. . . .

Dear Herbert, in spite of all this of course I am not forgetting you, and I am more glad than I can say that you are now really going to cross the Rubicon. It is a very awful step. I remember how all night before I was ordained I thought over the Bishop's words: "Adhuc enim liberi estis"; and how, as I put on the alb for the first time before the ordination, I thought—there is yet time to turn back. And yet God makes it all sweeter and

easier every year. One thinks before the Subdeaconship of one's vow—is it going to be a blessing and a comfort, or the most awful of all curses? But then comes the Deacon's order, most beautiful and glorious of all, to be Christ's minister, like himself, *qui non venit ministrari sed ministrare*; then the priesthood and the years of one's real life begin—one gets used to the comfort of daily Mass, one gets over the shudder with which one for the first time opens the tabernacle, one realizes in the background of everything one does that one is nearer to him, called to higher things, and more like him than the people one sits next to in trains, or pushes against in the streets. Now I simply can't think of myself as a Layman, nor imagine what it would be like if I had stepped back then, when *adhuc liber eram*. Of course the great thing is one's vow. But that is not so awful as I thought it would be. God is very good and keeps the fire away as long as one is careful and does not play with it; at least I have found it so as yet—and God keep it from me always. Instead of all that pleasure, one has the feeling that if Christ makes us give ourselves more to him, he will give himself more to us. And nothing in the world can be like the comfort of Christ—our dear Master and King, and our eldest brother; *conformis imagini eius, ut sit ipse primogenitus inter multos fratres*. And at Mass one has him all to oneself; one thinks of it all, the stable, the crown of thorns, the bitter death and the resurrection, and one does what he told us to do in memory of him—*Unde et memores eiusdem Christi filii tui Domini nostri tam beatae passionis*. . . . How could one ever forget him? And then one thinks how half an hour ago it was a piece of bread in the host box; my words made all the difference. "*Credo, credo, credo et confiteor usque ad ultimum spiritum, quia haec est vere caro Emmanuelis nostri Dei. Amen.*" That is what the Ethiopian priest says just before his communion.

This is getting to be quite a sermon; but the thought of your Subdeaconship reminds me of mine, and of how I wondered what it was all going to be like. And now I look back and thank God that I did not turn back ad *saecularia desideria*. I feel quite patriarchal and am preaching to you; and yet it only seems a few months since I was where you are now, and priests talked to me about these things, and I wondered. You will

know it all for yourself soon, please God. I will certainly come to your ordination: I will come on Friday; but must be back here by about five on Saturday afternoon. I will write again to let you know at what time I can come. Moreover I want to make you a present for your ordination—do show that you forgive me for my long neglect by telling me something you would like. You say you have a Breviary already. I am sending you a Pontifical herewith: I think you will like to read the ordination services over each time first. And I think you will often look at them afterwards when you are a priest, and think of your three great days, and the time when the words of the Admonitions were said to you by your Bishop. I do often, and the whole scene comes back to me—the Cathedral at Brixen, the kind old Bishop's face, and the feeling of his hands on my head.

And now God bless you always. The Pontifical is not your ordination present. Tell me something else.

Always your affectionate cousin,

ADRIAN FORTESCUE

St Helen's, Ongar, Essex

22 July, 1901.

My dear Herbert,

This morning when I arose from my ascetick bed I registered a solemn vow that I would not again lay me down until I had at last done my bounden duty by you in the way of letter writing. That I made this vow is not very wonderful, I have indeed done so almost every day since I saw you last; what fills me with amazement is that I am apparently keeping it. Dear Herbert, I have indeed deserved much wrath from you because of my long writinglessness, although I have many letters from you; but all my friends and relations are realizing the fact that I do not write letters. After all, most people have their little weaknesses, some never take baths, some drink raw whisky in tumblers, mine is, I confess with sorrow, that I do not write letters. I always have more on hand than I can manage and am always trying to cram in as much reading as I possibly can and so, alas, good manners and duty of letter writing go to the wall.

It doesn't mean a bit that I do not care for people or forget them; do put it down as an amiable weakness.

And now first of all how glad I am that you will be ordained Deacon next Sunday. I cannot come to see your ordination of course, because of my duty here: I wish I could with all my heart—much more than your underdeaconship. But I will surely say Mass for you and be glad because of the good things God will give you. After all, underdeacons are very small fry: it is only an institution of the Church. But now your bishop will lay his hands on you and you will get the Holy Ghost and the Sacrament of order and be, not a servant of the Church but a vicar of Christ and a steward of his mysteries, a comrade of St Stephen and St Lawrence. I always have thought, and still do think, the deaconship to be the sweetest and most comforting of all orders. Do you know what dear St Ignatius thinks of you? If you don't, look up *Trall.* II, 3, III, 1; *Magn.* VI, 1, in your Apostolic Fathers. I lived on those texts all the time between my deaconship and priesthood, and I live on them still. Have I stopped being a deacon? Absit.

Secondly, ever since the very pleasant day I spent at your seminary I have been meaning to write to you to thank you for all your kindness and to tell you how much I liked it all. It was really the keenest delight to see how reverently and beautifully you all did your ceremonies; most of all was it a joy and a lesson to watch my Lord of Southwark. Will you please pay my very respectful compliments to Mgr Butt and tell him how gratefully I always remember his so kind hospitality. Also to my Lord of Southwark would I, in the case that he does me the honour of remembering me, offer the expression of my very dutiful homage. I have known not a few bishops at divers times, but what reverence can be too great for one who confirms and ordains as he does! When I saw his mitre I groaned and thought I was in for a regular Roman ceremony. But no, it was as gorgeously well done as in Germany. The only mistake was made by myself: I folded my hands after laying them on the new priests! All the rest was perfect. Vivat, floreat, crescat alium Scti Ioannis seminarium! Mr Tatum has been kind enough to ask me to preach at his church on the Sunday after the Transfiguration and has added what is a great temptation,

the promise of seeing you diakonizonta. I wish I could go—but I can't because of my duty to my Grex Ongariensis. But mind you come and stay with me during your holiday: you must see my little place and I shall be longing to kiss your hand. Also you shall then have a white stole. I suppose you will not get this till you are ordained. Vale, venerabilis frater et condiacone, vale et dignus sis minister illius qui non venit ministrari sed ministrare. Cum steteris coram eo memineris condiaconi tui

ADRIANI A FORTI SCUTO

51 Priory Street, Colchester.

Dear Herbert,

This is to bring you my congratulations and really genuine good wishes for Ember Saturday. When you get it your attention will be divided between saying "Benedicat te omnipotens Deus . . ." right, and smelling your hands to see whether you still smell the oil. You will also be full of information about such things as the order of Melchisedek which your friends will lavish upon you, rather tired, and much too excited to eat any breakfast: all of which things are the sure and certain signs of one's ordination. It only comes once in a life, so it is right that your friends should show that they are glad with you. My small evidence of that fact is a pyx, which is not quite so nice as I had meant it to be, unfortunately. I have already blessed it. The stole has no connexion with priest's orders, but is the present for your diaconate which has slumbered in a drawer till now. The burse is part of the pyx, and is thrown in. I hope with all my heart that your ordination morning will be the beginning of a long and good priesthood, and that you will do a lot of useful work and enjoy doing it. Let me know when and where you will say your first Mass: I shall be in London after Christmas and want to meet you then for you to give me your blessing. At what address can I write to you? Remember me when you say your Mass; of course I will celebrate for you on Saturday.¹

¹ The MS. terminates here, without date or signature.—EDITOR.

THE DIALOGUE MASS

BY a "Dialogue Mass" is meant a Low Mass in which the responses are made by the congregation, and certain parts of the Mass recited by them with the priest. The name is new, the idea is not. The Mass is a public and social act, which supposes the presence of others than the celebrant and their active participation in the rite. The very structure of the Mass shows this: the greeting and invitations to prayer in the plural, the dialogue before the Preface, the invariable use—in the less modern parts of the Mass—of prayer forms in the plural. The theology of the Mass demands the active participation of the people, for the Mass is the sacrifice of the Mystical Body, of which the people form a part. It is their business, as well as the priest's (though of course in a different way) to offer the sacrifice; and they are deputed to do this by the participation in the priesthood of Christ which is conferred on them through the character imprinted on their souls in Baptism and Confirmation.

The Dialogue Mass existed in embryo in the Liturgy from the earliest centuries, e.g. the dialogue before the Preface and the "Great Amen" at the conclusion of the Canon date from at least the third century. From the days of Gregory the Great (about the year 604) the people joined in the *Kyrie Eleison*; in the *Agnus Dei*, from its introduction into the Mass by Pope Sergius at the end of the seventh century. In the sixteenth century we find a Belgian bishop of Ruremonde issuing full dress directions to his people for a Dialogue Mass.

Modern Popes—notably S. Pius X, Pius XI, and Pius XII—have urged that the people be got to take a more active part in the Sacred Liturgy, instead of being, in church, "silent and detached spectators" (Pius XI, in the Apostolic Constitution *Divini cultus* of 1928). One of the best ways of bringing this about is the Dialogue Mass. In the famous Encyclical Letter, *Mediator Dei*, on Christian Worship (20 November 1947), Pius XII wrote of the Dialogue Mass (§111): "We also approve the efforts of those who want to make the Liturgy a sacred action in which, externally also, all who are present may really take a

part. There are several ways in which this may be done: the whole congregation, always conformably with the rubrics, may recite the responses in an orderly manner; they may sing chants corresponding to the various parts of the Mass; or they may do both." But the Pope adds (§§112, 113): "These methods of taking part in the Sacrifice are to be commended only when they are in exact conformity with the rules of the Church and the rubrical instructions. . . . Moreover, the Dialogue Mass may not be substituted for the august Sacrifice solemnly celebrated" (i.e. High Mass). The Dialogue Mass is now widespread in certain countries by direction of the bishops, either collectively, as in Portugal (1933), or individually, e.g. in France (Paris, 1938; Limoges, 1939), in Belgium (Malines, 1938). It is permitted and encouraged in some of the dioceses of England and Wales.

The existing rubrics of the Mass admit the participation of the people in the responses: the *Ritus Servandus* speaks of them at the *Confiteor* (III, 9), at the *Kyrie* (III, 10), at the *Suscipiat* (VII, 7)—while the *Ordo Missae* of Burchard (1502), from which our present *Ordo* is derived, speaks of the server and congregation answering the *Judica* psalm. The server at Low Mass merely replaces the congregation so far as the responses go. It is noteworthy that in the rite of ordination of an acolyte, nothing is said about his duty to answer the prayers at Mass. He is ordained "to carry a candle, to kindle the lights of the church, and to serve the wine and water for the Eucharist" (Roman Pontifical).

The present liturgical legislation leaves the introduction and direction of the Dialogue Mass in any diocese to the Ordinary.

At first the *S.R.C.* (in a reply of 4 August 1922, n. 4375) was not too favourable to the Dialogue Mass.¹ While admitting that it was lawful, it feared the disturbance it might cause to other priests celebrating Mass or to the congregation, and thought the existing usage of a silent Mass preferable. However, it left the decision to the Ordinary. In 1935 the congregation showed itself more favourable (in a reply to the Archbishop of Genoa, 30 November). It admitted that the practice was of itself praise-

¹ In any case, the query then put was, whether the congregation might reply, instead of the server. This would be a violation of the Code of Canon Law, canon 813¹.

worthy, but might, if not properly directed, be a cause of disturbance rather than devotion. But it repeated the decision of Decree 4375 (of 1922) that the matter was in the hands of the Ordinary—he was to decide the question according to the circumstances of his diocese. He has complete discretion in the matter. Since these two decisions of S.R.C. and the publication of *Mediator Dei* the practice of the Dialogue Mass has become much more widespread, and gives good promise of extending still more where circumstances allow.

The Dialogue Mass may assume several different forms. To determine which of these is permissible, and which is the best, certain principles must be kept in mind:

(a) The priest presides over the entire function—the more important part of which is strictly sacerdotal and reserved to him; the people pray and offer with and through him, in entire dependence on him, and in strict subordination to him.

(b) The whole purpose of the Dialogue Mass is to unite the people more actively and more closely with what the priest is doing at the altar, so that anything that would militate against this close union, or distract the people from it, is to be avoided.

(c) The official language of the Sacred Liturgy (exclusively so in the case of the Mass) is Latin. The people may, then: (i) make the responses that are made by the server at Low Mass; (ii) recite with the priest those parts of the *Ordo Missae* that are sung by the congregation in a High or Sung Mass (i.e. *Gloria in excelsis*, *Credo*, *Sanctus*, *Benedictus*, *Agnus Dei*); (iii) The Communicants may recite with the priest (possibly, it would be better to do so in a low voice, as the rubric of the Roman Ritual, V, iv, 19, prescribes for the Communion of a sick person), the *Domine, non sum dignus* that precedes their own Communion (*not* that which precedes the priest's Communion, which is his own personal prayer).

Certain things are definitely *not* permitted at a Dialogue Mass, i.e. (i) to *alternate* with the priest in the recitation of the *Gloria*, *Credo*, *Sanctus*, *Benedictus* and *Agnus Dei* (Cf., S.R.C. 3248⁵); (ii) to recite *aloud* the Secret parts of the Mass, which are sacerdotal (Council of Trent and S.R.C. 4375²); (iii) to say

aloud at the Elevation the ejaculation "My Lord and my God" (S.R.C. 4397¹); (iv) to say the Celebrant's greetings (e.g. *Dominus vobiscum*) or invitations to pray (*Oremus, Orate fratres*); (v) to add any new rite, e.g. the offering of bread and wine at the Offertory (as was done in the early Liturgy) by layfolk going in procession to the altar, if it interrupts or delays the rite of the Mass. "Deliberately to introduce new liturgical customs, or to revive obsolete rites not in conformity with existing laws and rubrics is an irresponsible act which must be entirely condemned," wrote Pius XII in *Mediator Dei* (§63).

May the vernacular be used for any part of the Dialogue Mass? It may not be *at* the Mass (in the sense of being a part of it), but the Ordinary may allow the Epistle and Gospel to be read in the vernacular while the priest recites them at the altar. It is doubtful if this is a desirable practice (especially if those at Mass use a Missal in which they have the Latin and English text before them), because it tends to detach the people from the priest rather than unite them with him, and it may be a distraction rather than a help. In certain circumstances it may be desirable; if so, the reading may be done by a layman but not by a woman, and it must be in a translation made from the Vulgate. Obviously it is important to have it done by a man who reads well; and in a good and intelligible translation.

It is a moot point whether the people may recite such prayers as the *Gloria* and *Creed* in the vernacular, while the priest recites them in Latin. If they do, their recitation, to be lawful, must be regarded as merely a *private* prayer. By that fact it defeats the very purpose of the Dialogue Mass, active participation in the Liturgy itself. This practice is forbidden in some dioceses, where the Dialogue Mass is allowed and encouraged.

In practice, if the Dialogue Mass is to be successfully introduced, it is obvious that the celebrant of the Mass must speak distinctly and in a tone that can easily be heard, and that his celebration of Mass must be unhurried. It is well to begin with a selected group of persons each of whom will have a Missal or suitable leaflet, and some knowledge of the rite of the Mass; they will need to be well drilled to say the Latin distinctly and to keep together, pausing to an arranged punctuation. They must act in complete dependence on the celebrant, and never

impede or delay him unduly. At first, naturally, the responses recited in common will slow up the Mass a little, but after some practice this retardment will grow less and less. While the introduction of the Dialogue Mass in churches with large congregations is not an easy matter and presents problems which only much skill, perseverance and patience can solve, there should not be much difficulty in organizing this excellent liturgical practice in small communities, amenable to discipline and capable of being trained, e.g. in small parish churches, in the chapels of religious communities and schools. This has been done with great success in certain units of the army and R.A.F.

Those taking part in a Dialogue Mass should be encouraged to join the priest in the liturgical gestures that concern them (signs of the Cross, striking the breast, etc.) and make them in the correct manner; and to observe the posture that the rubrics demand (*Rubricae Generales*, XVII, 2), i.e. to kneel for the entire Low Mass, except at the Gospels.¹ If (by custom) they sit during the Offertory, they should kneel from the moment when the priest invites them to special prayer at *Orate, fratres*.

The Dialogue Mass—used, with the Ordinary's permission, from time to time, not always (*assueta vilescunt*)—is an excellent way of responding to the desire of the Church that the people should take an active part in the Sacred Liturgy; it deepens interest in, knowledge of, and attention at the Holy Sacrifice; and it encourages the use of the Missal by the laity. The ideal is, and will remain, High Mass or Sung Mass in which the people take their proper part, singing and answering, and the Dialogue Mass prepares the way for the attainment of that ideal.

J. O'CONNELL

SUNDAY SERMONS

SOME months ago a correspondence in *The Spectator* led the Editor to offer prizes to the clergy and laity for articles in which they might express their views about the modern sermon,

¹ Some authorities think that this rubric need not be strictly followed in a Dialogue Mass, and that the congregation should rather follow the rubrics for High Mass, e.g. that they should stand for the Collect, sit for the Epistle.

and one excellent essay, signed by an Anglican Canon, well summed up the problems and possibilities of the preacher today.

The Sunday sermons are an important consideration for Catholics as well as for Anglicans and Nonconformists,¹ but in many ways the problem for the parish priest differs from that which the clergyman and minister have to face. For example, the average Catholic church has several Masses, but usually only at the last of them is there a sermon, with the result that an enormous number of Catholics never hear a sermon save on some special occasion when there is a special preacher. Moreover, whilst evening services are popular and often well attended in Anglican and Nonconformist churches it is too often the case that only the more devout Catholic is seen at the evening devotions, and even so is apt to drop in after the sermon in time for Benediction.

The Church has always set great value on the sermon, as St Leo the Great reminded his congregation in one of his Passiontide sermons, "non est tamen liberum sacerdoti . . . fidelibus populis subtrahere sermonis officium".² Indeed, for hundreds of years we have had the Order of Preachers, and in more recent days Congregations given up to the work of preaching parish missions, but the fashion of two sermons each Sunday preached by the parish clergy surely owes its origin to Protestantism, with its placing of the "word" above the mystery of the altar. In the Middle Ages when few could read and before printing was invented, and when one would imagine it was most needed, the sermon at Mass was a rarity and the Puritans charged these parish priests of a former generation with being dumb dogs. It looks as if we have now gone to the opposite extreme of too many sermons at the very time that devotional books, Catholic weeklies and various periodicals, all specially produced for the laity, are in abundant supply. The liturgical movement has, so to speak, placed an English missal in every layman's hand, and the Bible has been newly translated by Monsignor Knox into modern speech with a modern lay-out, making it easy for all English-speaking Catholics to carry out the many Papal exhortations.

¹ The special sermon with the special preacher is in a class by itself, and is not considered here.

² Lesson iv, Palm Sunday.

tations to read it for themselves. Yet more, there is the C.T.S. Pamphlet Case in the church porch and the C.S.G. publications which deal so admirably with the problems the Catholic has to face in the modern secular State, not to mention many other Societies and their books. On the other hand, however, it is arguable that for the well-read layman of today the sermon is all the more worth while since there is a larger fund of interests common to the pulpit and the pew, and nothing can be more encouraging to a speaker than some understanding of his subject by his audience.

It is indeed providential that in these days of religious indifference and unbelief the preacher is supported by such an adequate output of apologetic literature, and has, moreover, the help of the many guilds and confraternities in which the laity can discuss their special difficulties, plan the local propaganda, and at the same time rid themselves of that benumbing sense of loneliness the Catholic experiences as he goes about his daily business. There never was a time when it was *easy* to practise one's religion, and whilst it is easier nowadays in England than in other parts of the Christian world it is sufficiently difficult to have called out the strong appeal of the late Archbishop of Canterbury, Dr Temple, for the building up of a Christian public opinion in which a Christian could live his life without having to exercise heroic virtue.¹

Consider the congregation at Sunday Mass in the average large modern town where the preacher has before him a cross-section of our society: employers and employees, shopkeepers and shop-assistants, managers and shop stewards, teenagers at

¹ A good example of what Dr Temple had in mind was afforded some time ago in a B.B.C. "Any Questions" programme in which the team was asked their opinion on the secularization of Good Friday. In his reply one of the team quoted some lines from *I Henry IV*, Act I, Scene 1:

"To chase these pagans in those holy fields
Over whose acres walked those blessed feet
Which fourteen hundred years ago were nailed
For our advantage on the bitter Cross. . ."

As late as the sixteenth century, the speaker said, a playwright could quite naturally introduce such lines into an ordinary play in an ordinary theatre knowing that ordinary play-goers would understand. In other words the audience belonged to a Christian humanism which had survived the Reformation changes, but which, since then, has withered.

all sorts of schools, womenfolk, engaged in all kinds of skilled work (a modern development which would have amazed and perhaps scandalized earlier generations of Catholics), and mothers with young children. This congregation, one in its Faith, is very much split up socially, politically and in its various intellectual interests and no less differentiated in the temptations against religion it has to meet every working day. Take the case of the teenager with classmates at school from homes of all kinds of religious observance and some from homes as secularized as even Marx himself could wish for. Not all our Catholic youth is in Catholic Schools, and even some of those who have that advantage can be sadly handicapped by homes which are Catholic only in name, as well as by the temptation to regard the Religious Instruction as something to be got up for the Diocesan Inspector's visit—a matter about which Mr Sheed has lately had something to say in his challenging little book on the teaching of religion. If only the sermon at Mass can bring home to these young people of the fifth and sixth forms that religious instruction aims at their making up their minds and wills on "What think ye of Christ?" there will be less giving up Mass on Sundays when school gives place to life in the professions. It is from these young Catholics that the parish priest has to choose and train the future leaders of Catholic Action and he knows very well that the local cell of the Communist organization is on the look-out for them too.

Sunday has now become a minor bank holiday, and this involves a second marked contrast between Catholic and Protestant congregations. The non-Catholic attitude was neatly summed up in *Punch* some years ago when a fashionable young lady was made to say that she had not the slightest objection to church-going, but that Sunday, with so much going on, was an impossible day. In other words, the Anglican as well as the Free Church preacher can fairly assume on Sunday morning that the congregation before him is largely composed of practising Christians who take their religion seriously, and he can therefore preach a "building up" sermon. The preacher at Mass has before him not only a cross-section of modern society but also a churchful of Catholics in every stage of spiritual development with only too many at a spiritual standstill, with no real interest

in the great action of the Mass, neither telling their beads nor following in their missals, but dawdling through Mass and, to tell the truth, rather bored. Now these people are well worth the preacher's consideration; they do come to Mass and they do value their Catholicism in their own queer way, but since few of them ever read any Catholic literature they are badly in need of any corrective the preacher can give to the anti-Christian bias of so much that they read in the daily press; perhaps an occasional encouragement to buy a Catholic weekly as they leave would do some good.

There is one modern problem which every preacher, whether Catholic, Anglican, Puritan or Jew, has in common; it is the divorce between Sunday worship and the weekday world, a phenomenon which would have shocked the Europe of the Middle Ages, in which, right up to the fifteenth century, the Christian humanism for which Dr Temple pleaded and worked was an actual fact. Christendom then knew no self-conscious or "personal" religion for Sundays only and special occasions; the Faith permeated everyday life in the most natural way imaginable. Today we are back in much the same situation as that in which St Augustine wrote the City of God, teaching the faithful how to live in the Two Cities, serving God and being loyal to Caesar. The modern Christian has to practise his religion in the secular State of this post-Christian age, where Sunday Mass is followed by Monday's plunge into this strangely hostile society, and where a man may go the whole day without a single external reminder that he is in God's world and not in some monstrous creation of an unfriendly demiurge. The Sunday preacher might well think deeply on what such a situation demands of him and what a responsibility is his for providing the right line of defence for Christian men and women who have to live in such conditions.

Surely one of the strongest proofs that the Holy Spirit is at work in the world is that nowadays Christian men not only keep their faith but even carry the fight into enemy country. The fact that the crowds are at Mass Sunday after Sunday assures the priest that his work is not in vain in the Lord, that the divine Spirit Himself takes the responsibility that the word shall not return void and that the seed shall come to harvest. And after

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all it is in his vocation and calling that the Catholic has to work out his own salvation, even if it is in fear and trembling, and to do an honest week's work which he may not be ashamed to offer to the glory of God at his Sunday Mass.

If, like Sion, the Catholic of today is to be at unity in himself he needs to achieve poise, to integrate his religion, work, recreation and home life in a Christian humanism of the sort into which his more fortunate mediaeval ancestors were born. The preacher who has thought out these problems can give invaluable advice to the many who are thoughtful enough to feel their sense of what Dickens's Stephen Blackpool called "muddle". Moreover, the twentieth-century priest is well aware of the many critical questions which the more educated members of his congregation are so often confronted with and which need the right answers so that, in spite of the materialistic and Positivist atmosphere of today, they may feel at ease in Sion. During the Hitler regime, when German Catholics suffered so much persecution, pamphlets were printed in "underground" presses and surreptitiously circulated to support the faithful by answering some of their intellectual difficulties; many of these tracts were later collected into a volume which can now be obtained in an English translation.¹ Much of this will be helpful to those who need guidance on such subjects as God's tolerance of evil, the mystery of free-will, Providence and the like. But here, perhaps (as the advertisement columns of *The Tablet* suggest), is the place for the specialist lecturer for Sunday or weekday courses which attract men of good will outside the Church as well as Catholics, saving them from the grave dangers of keeping their religious and secular interests in water-tight compartments.

Closely connected with the building up of the spiritual life and the clearing up of intellectual difficulties is the work of training an élite in the parish for the running of its various activities. Some part at least of this training can be done by the Sunday sermons. Quite often the Epistle for the Mass is an excerpt from one of St Paul's Letters, and one cannot read far in them before coming across his teaching on grace, that all-important subject on which the Catholic worker needs to be

¹ *The Faith and Modern Man*, Romano Guardini. (Burns & Oates, 1955.)

well instructed. Pelagianism is this country's one contribution to the Church's heresies and our present-day society is rank with it. "Without Me ye can do nothing" is a hard saying for most Englishmen, and St Paul's complementary and triumphant assertion, "I can do all things in Christ who strengtheneth me" must be the conviction of anyone who sets out, as the Catholic worker does, to challenge the Pelagianism of today. Communism, the Antichrist of our times, has parodied the Christian doctrine of grace by insisting on the abandonment of the whole personality to the party line, thereby producing a hard and dependable core of Communist leaders. A well-trained missionary-minded minority, whether Catholic or Communist, is bound to make itself felt and can usually succeed in getting things done. A factory employee who knows his Faith can do good work at his Union meetings, just as a Catholic politician may take his stand against proposals of an anti-Christian character in local or national government. What is more, senior pupils in secondary schools and undergraduates also, if well grounded in the Faith, can exercise a real apostolate among their fellow students. As an example there was the account which reached me a few years ago of a philosophy lecture at one of our universities at which an undergraduate (she had been educated by the La Retraite Congregation) challenged the lecturer's explanation of the human soul; she was asked to put the Catholic view at the end of the hour.

Finally, the preacher of today has to deal with the problem posed by our decaying civilization, with all its deplorable effects on morals. Some of us would prefer to say that our society is not so much in decay as in transition from winter to a new spring, just as decaying Roman Britain gave place in due time to the Christian civilization which united the country; but, however that may be, the parish priest can console himself with the fact that St Paul carried out his mission in precisely similar circumstances, for even as early as the first century the signs of the Empire's decline were unmistakable, and, as the first chapter of the Epistle to the Romans shows, St Paul knew it. This is why his Epistles convey so many valuable suggestions for dealing with the needs of the faithful ("the saints") and also as to the best way in such an environment of winning the pagan to the Church.

Many admirers of the Knox translation of the Bible hold that his rendering of these Epistles is the high-water mark of the version; indeed, to read any one of them straight through at a sitting is to appreciate how aptly the first-century writer meets the difficulties the priest has to contend with in the mid-twentieth. St Paul's churches were tiny oases scattered about the Empire in a civilization without God, and full of people whose only hope was that things would last their time. Today, though on a vastly larger scale, the Catholic Church is such a refuge whilst outside its shelter, in spite of the many amenities provided by social and physical science, there is much the same spiritual desert which the New Testament calls the world. St Paul, like St Augustine in a later century, taught us about our loyalty to God and Caesar, but never before in history has Caesar exercised such power over his subjects as in these days of over-centralized government, and the strain on the Catholic citizen has become well-nigh unbearable. Caesar Augustus had no propaganda machine comparable to the radio, television or popular journalism, and had to be content to use his coinage to make as much advertisement for himself as it was capable of. Today the first objective of the revolutionary leader is the broadcasting station from which he can speak personally to every one with a receiving set. The priest knows only too well what a menace this novel invasion of the home can be, even though occasionally he is invited to broadcast a Catholic service and to preach his message to millions instead of to hundreds.

Moreover—and here we come back to Dr Temple's plea for a Christian humanism—the great and growing power of the Trades Unions, both of employers and employees, often presents the Catholic with awkward questions of conscience, for loyalty to one's Union with its secular atmosphere is a very different thing from the loyalty of the mediaeval craftsman to his Catholic guild. How, for instance, is a skilled man to earn his living if for conscience sake he is turned out of his Union, especially if his particular craft is a state-controlled industry? What is the Catholic to do when called on by his Union to strike when he knows very well the strike is being called by Marxists for political reasons of which he strongly disapproves?

These modern problems challenge the preacher to set forth

the Christian solution, and in this task the parish priest in his Sunday sermons possesses many advantages not available to non-Catholic preachers. He is backed, for instance, by the enormous prestige of the Catholic Church. He is preaching to listeners already raised to a spiritually receptive level by the fact that they are facing the Tabernacle with its mysterious Presence. The very furniture of the church, its statues, the Stations of the Cross, the altar and shrines all combine to produce an other-worldly atmosphere which even non-Catholic visitors find impressive and helpful to devotion. If only the preacher at Mass, as he comments on the day's Epistle or Gospel, can succeed in intensifying this reality of the unseen and eternal he has gone a long way towards building up the layman's resistance to the poisonous atmosphere in which he has to spend the coming week. The priest's training in dogma ensures that his sermon will appeal to reason and not be a mere excitement to emotion, but he will remember, too, that what keeps a man steady in the Faith is above all the strengthening of the will which comes of a living love for the Person of Jesus Christ. This personal devotion to our Lord is the dominant note of the Pauline Epistles which at the same time are full of theology, a theology which St Paul uses, almost in the manner of *obiter dicta*, to reinforce his exhortations to personal holiness. The preacher at Mass, with so little time at his disposal, cannot do better than follow the same technique, appealing both to mind and will, and the congregation will leave the church not only heartened but also with solid reason to sustain the soul.

J. H. DARBY

PSYCHIATRY FOR PRIESTS¹

WITHIN the last forty years psychiatry has grown from a rather ridiculous, noisy infant in the medical world to become one of the most widely practised branches of medical healing. Although modern conditions of nerve strain, anxiety

¹ *Psychiatry for Priests*, Dr H. Dobbelsstein, M.D. 6s.

and general insecurity have contributed much to its growth, it has secured its place among the medical sciences on merit. We frequently read of a prisoner on trial being remanded for a medical report, an indication that civil justice now acknowledges more than formerly that criminal responsibility can be lessened through mental illness, and that the degree of guilt or moral responsibility can be more accurately measured. While there still flourish a considerable number of rather dubious psychiatrists, and some psychiatric methods used in various spheres of ordinary life—in education and industry—and even in matrimonial problems—where judgement of character and common sense would be more profitably employed, this should not blind us to the great success achieved in those spheres where it is most needed. Psychiatry has made tremendous strides in the diagnosis and treatment of genuine psychoses (insanity), and in the treatment of neurotic states by psycho-therapy. Lunatic asylums are no longer places of gloom and unrelieved despair. They are mental homes where, in many cases, patients enter voluntarily with the hope and possibility of cure. Methods of treatment have multiplied and cures are numerous.

There are still a great number of incurables, but even the lot of these has been improved. They could perhaps have been cured, or at least the development of their malady could have been arrested, if they had been observed during the early stages of the disease. A wise observer could have seen the warning symptoms and taken measures to avert the calamity of committal to a mental home for life, or have prevented them from doing violence to others or to themselves. Not every case of insanity can be diagnosed beforehand, even by the most experienced alienist, but it is a common complaint that the doctor is consulted too late. Among those who are in a position to see and give warning, are the pastoral clergy who see more of the people in their homes than anyone else. It is a terrible thought that we could perhaps have saved someone from the serious consequences of mental illness. "More frequently than they realize, priests come across cases of mental illness without realizing that it is insanity they are dealing with."¹ Theologically speaking, a lunatic is not held responsible. All the same the responsibility

¹ *Ibid.*, p. 7.

does not vanish into thin air. It is transferred to those surrounding him, and more especially to those who, by virtue of their position, should have helped him before it was too late. The priest is one of these.¹ A town of 10,000 people has an average of 120 clear cases of insanity. If the priest can recognize some indications of insanity he can prevent great harm. The writer will never forgive himself for allowing a certain male parishioner to have the benefit of the doubt, and for hoping that the probable signs of unbalance would not be verified. It was through that lapse, perhaps, that the man later attacked his wife. She is now a permanent invalid. It is better to be too suspicious than otherwise.

In the cure of mental illness one of the greatest factors is the confidence and trust which the patient must have in the doctor. Without that there is small prospect of success. The priest can very often console and advise the patient and his relatives; explain to them that the entry into a mental home does not mean lifelong captivity; that it is the safest place for the patient, where he may be able to follow his trade or occupation, where there is hope of a cure. Furthermore, without some knowledge of what is done in hospitals, and what are the modern forms of psychiatric treatment, the priest cannot judge the value of some psychiatry, and may innocently allow a patient to be placed under the care of a purely materialist practitioner.

Whether we like it or not, psychiatry has come to stay, at least for as long as present conditions of mental unbalance and insecurity, the anxiety and nervous strain of modern life, lack of confidence and most of all lack of confidence in God, persist. Perhaps the suspicion shown towards psycho-analysis is not only because of its preponderantly materialist outlook in dealing with the mind and will of man, but still more because the originator of the modern treatment for nervous illnesses, Sigismund Freud, himself very much a child of a materialistic age, considered the problem of neurosis, anxiety states and other mental troubles not only as a mechanical problem but as rooted and founded almost entirely in sex. His tremendous over-emphasis on the sex motive alienated many theologians who quite rightly considered this form of treatment dangerous. We know that no

¹ *Ibid.*, p. 7.

significant event in a person's life can ever be really lost, since under hypnosis a person can recall every significant happening of his past life—even back to a very early age. The danger evident to theologians was that the psycho-analyst of the strict Freudian school, searching only for the sex factor, would persevere (ignoring other equally influential motives) until he found it, and then would treat his patient to eliminate this particular motive from his life, with possible disastrous moral effects. Sex and its consequences play an important part in the development of many neurotic conditions, but Freud's constant preoccupation with it, and his efforts to connect every neurosis with sex is often repelling and ridiculous.

Psychiatry has made great progress since Freud's day. The tendency to regard sex as the source of every psychic disorder has disappeared nearly everywhere. Nevertheless the great discoveries of Freud in the field of experimental psychology are not to be minimized. His researches into the complex workings of the subconscious mind of man; how the mind retains unconsciously eventful thoughts and memories thrust deep down in the hidden depths of the mind where they become the unseen, unconscious, cause of anxieties and fears, where they develop a complex mental attitude, realizing "unreality" within the mind—neurosis; the method whereby the whole of this intertwined mass of psychic disorder is disentangled and brought to the surface, and the neurotic, faced openly with his problem, gradually helped to conquer it and return to normal life, all this is due, in large measure, to the genius of Freud.

Today we have advanced far beyond the sex-mindedness of Freud. Great progress has been made towards treating man as a whole, where every faculty and instinct of his mind and soul is seen to conspire to make him what he is. Accent on past behaviour is now linked with the fact that the patient fails to measure up to the present and breaks down before his own problems of life. Modern psycho-analysts too, instead of basing their analysis on the separate instincts of patients are beginning to consider the whole personality in the light of experience. In this way the hidden causes of neurotic behaviour of which the patient was unconscious are so made conscious that they enter into the sphere of his responsibility. He can gradually realize

that these causes of neuroses are within himself (as is the cure) and what is more important, knowing this, he can co-operate in his own mental and spiritual restoration. "When reasons and counter-reasons hold the balance in a spiritual conflict, the patient must throw the whole weight of his being into the scales to tip them in the right direction; it is not knowledge that will secure the victory but faith."¹ Cure comes from within, and Freud was right in stressing the necessity of liberating vital impulses. His mistake was to leave it at that, and allow the patient to develop according to his own effort and notions. Even under this handicap, experience shows that no small number of patients who have undergone treatment under the ordinary materialist form of psycho-analysis have found their way to a genuine religious life. It is very heartening to see today that certain psychiatrists are pointing still further towards the treatment of the whole man, the re-integration of the whole personality, including the religious aspect; not only considering the man within himself, but also his relations to others and to God. We are witnessing today a development, long resisted by psycho-analysts, of the science of healing of souls, i.e. medical healing of souls, psycho-therapy with a true theological background, as distinct from the medical school, in which England is largely represented. It is vital that this form of psychiatry should grow, and every encouragement should be given to promising Catholic medical students to embrace this career.

In the work of restoring mental and spiritual balance the priest can be an ideal help. Apart from his work for the salvation of souls, through his pastoral work of educating the people in the right way of living, he can do a great deal to prevent mental and spiritual disorder and unbalance. Indirectly, he often works in a psycho-therapeutic sense. No priest engaged in the manifold duties of parish work can hope to keep in close touch with the many and varied methods of psychiatry which grow with such rapidity. For instance, in 1936 when Oswald Bumke, the author of a standard text-book on psychiatry, wrote the foreword to the second edition of the work he had published in 1929, he stated that owing to the many changes that had taken place he had been compelled to re-write the whole of the

¹ Ibid., p. 11.

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original text. But intensive and prolonged study is not required to equip oneself with knowledge of possible symptoms of a psychotic nature, to distinguish genuine signs of mental disorder in its early stages. This knowledge alone would help to prevent a great amount of harm and anxiety. With regard to those other patients, the various neurotics who are not certifiable, sufferers from obsessions and inhibitions, people who have built a small unreal world of their own within themselves—to know the origin of their trouble and the reason for their “flight from reality” is to lay one’s hand on the key to restore these poor souls to life and to God. Two eminent Catholic German psychiatrists, Baron Frederick von Gagern, M.D., who has an extensive practice in Munich, and Dr H. Dobbelsstein of Cologne have produced small compact handbooks on these points.¹ They employ the very minimum of technical terms and teach their subject with impressive common sense and humility. It is not too much to say that these books would well repay the study of everyone interested in the education of youth, and everyone who is seeking some positive answer to the appalling effects of the decline in home life. Here we are concerned solely with the work of Dr Dobbelsstein, who deals with the recognition of true insanity.

Every genuine psychosis is the result of disorder from within, and is not caused by outward circumstances or events. If it happens that an outward event has been responsible for the disordered state of mind then we can be fairly sure that it is not genuine insanity, but transitory. There are many cases of people “going off their heads” with a shock of some kind. During the last war this type of transitory insanity, or symptomatic psychosis as it is called, happened frequently as the result of air attacks. It was fairly common to observe it in tropical countries where the troops were obliged to live in conditions of excessive heat, tropical sicknesses and monotony. The majority of them recovered their sanity within a few months. Those who did not recover were the victims of a real insanity brought out under these circumstances. Although the difference between real

¹ *Difficulties in Life*, Baron Frederick von Gagern, M.D. 6s. *Difficulties with Sex-Education*, by the same. 3s. 6d. *Difficulties in Married Life*, by the same. 6s. (All published by The Mercier Press, Cork.)

insanity and transitory insanity is not always easy to recognize, the latter can usually be influenced. Another important general rule is that one cannot enter into the mind of a true psychotic. The lunatic may be normal in every other way, but there is one part of his mind that is absolutely impenetrable, a side which we cannot investigate because it is closed to us. It is possible to carry on a perfectly logical conversation over a considerable period of time without detecting anything abnormal, until the particular impenetrable area is touched upon, then insanity becomes immediately evident. In this connexion we may recall the numerous forms of morbidly exaggerated religious mentality, so well known to the nerve specialist. The attitude adopted by the priest—both inwardly and in expressing himself to his congregation—towards such exaggerated and, in reality, diseased “sanctity” is most important. For the victim it is of vital importance that he should seek the advice of a specialist without delay. The good-humoured tolerance given to many harmless “religious maniacs” in reality allows a disease to progress to the stage at which it is incurable. The priest, knowing and visiting his people, may very often be the first to suspect a psychosis; he, too, often acts as the intermediary between the patient and the doctor, or overcomes the opposition of well-meaning but ignorant relatives so that the sufferer may receive attention which must be prompt and opportune to be effective.

He may perform an act of great charity by ensuring that a case shall receive medical treatment before, and not after, some action which may be criminal. He may well have to persuade the relatives that the modern mental home is not what they imagine.

Dr Dobbelsstein outlines in condensed form the essential symptoms of the mental diseases which the priest may meet from time to time. They are all psychoses which have serious consequences. The author warns us that to be odd or peculiar is not a hallmark of mental disease. Most people act sometimes in a way which seems to others to be most peculiar. But in sane people we can always find a meaning behind their behaviour. The oddities of the insane are completely unfathomable. There is an impenetrable part of their mind and behaviour which no sane person can understand. Schizophrenia (an overworked

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word nowadays) in reality is characterized by sudden "outbursts" of a violent nature—as in the case of a man who suddenly jumped from his chair and proceeded to smash everything breakable, and tried to set fire to the house. These outbursts do not usually happen without some previous warning in the form of strangeness of behaviour. This might be manifest in early life, then be followed by a period of completely normal behaviour, and reappear later with disastrous consequences. Really abnormal, inexplicable, behaviour in children or adults should never be allowed to pass without some suspicion of mental disease. It may be a pointer to the priest that medical attention is urgently necessary. Many a priest has encountered people, otherwise normal, who have peculiar notions of religion and make frequent visits to consult him. They will talk religion by the hour, often sensibly but occasionally mentioning something which strikes the priest as being completely irrational. If he tries to argue with them on this particular point, he will find them stubborn and impossible to convince. They will return again for another talk, with another strange idea, or with the same one in different guise. This may go on for years until at last they say something which is completely senseless. A great deal of time could have been saved if this mental disease had been recognized earlier.

A knowledge of schizophrenia in its more marked forms may also be a great help to the priest in understanding the many odd types he meets in daily life: dull, stubborn and intractable children, odd solitary characters, notorious trouble-makers and many others. About fifty per cent of all mentally diseased are schizophrenic.

If schizophrenics are rightly considered the objects of the priest's solicitude, those of the second major category, manic-depressives, demand even more. Here there is always the possibility of suicide to be considered. As the author says, most people have little sympathy for the victims of this profound depression, because they present no external appearance of illness, and have periods of recovery. No one fears the depressive because there is nothing in his actions to make others afraid. We seldom realize how much he suffers, how much he feels the complete loss of all natural joy. He is the type who, most of all,

comes to the priest for sympathy and understanding. The priest may have to decide whether his visitor is a case of depressive insanity or a psycho-pathetic. The despair of the depressive when no sympathy or understanding is given may easily result in suicide. He is an unassuming, quiet type, sad of face, speaking in a flat monotone, gawky and uncertain of movement, hesitant, agreeing with everything that is said, lacking the will to put advice into action, lacking the power of decision, unable to remember, slow and painful in thought—the complete defeatist. “To them the slightest thought of sexual nature is a serious sin. One must possess a clear understanding of the tenacity and obstinacy of the psychic alterations that accompany this illness, before we can realize that teachings, warnings and—more especially—penances are wholly futile: that they may, in fact, have the most disastrous consequences.”¹ If the sufferer has delusions, then the task of the priest is easier. But should the sufferer show that he has exaggerated notions of sin and his own complete unworthiness, then any suggestion that he is at enmity with God, even an impatient remonstrance that God is angry with him, might convince him that he is rejected by God. After this no other course appears open to him; his only escape is in suicide. It is often difficult to persuade the layman that the position is so serious.

The manic type gives the opposite side of the picture. He has moods of exaltation, great activity combined with extravagant and erratic ideas; he has an overpowering sense of self-importance and happiness, is easily offended, loud and vehement in resentment if not taken seriously, has strange erotic notions, and is querulous and exacting to an extraordinary degree. Whether it be solely a case of mania or manic-depressive does not affect the priest. As soon as he detects in a person that impenetrability of mind and behaviour, then he knows that the case is out of his hands, and that only a specialist can do anything.

No general recipe is given for dealing with every form of insanity; the author of this book wisely concerns himself with the types and symptoms which are generally outside the scope of controversy. He gives many suggestions for the guidance of

¹ *Psychiatry for Priests*, p. 59.

priests, and describes the treatment of psychoses in hospitals and practical methods of dealing with mental cases. The first aim of true psychiatry is the genuine assistance of those who are mentally ill in the most serious way—the insane. A knowledge of the work done and a sympathy for these patients—both inside and outside hospitals—demands far more than is necessary for the guidance of ordinary souls. Yet it is a part of pastoral work, and the priest will waste much energy and care if he undertakes this without sufficient knowledge to penetrate the souls thus entrusted to his care. A knowledge of the more important symptoms will help him to do his work with tact and skill, and will be the means of great consolation to himself and to the relatives of those afflicted.

H. MARTINDALE

SHORT NOTICE

A Social Geography of Europe. By J. M. Houston. Pp. 271. (Duckworth. 21s.)

THE study of man in relation to his environment, urban or rural, is of comparatively recent growth, but the literature (much of it in the form of articles in reviews) is so widespread that Dr Houston has provided a real service in summarizing the broad aspects of it in the framework of Western Europe. The work is in four parts: the first treats of the development and scope of human geography, the second deals with rural geography, the third with urban geography and the fourth explains the geographical interpretation of the data afforded by population studies. It is thoroughly recommended as an up-to-date, well illustrated summary of the content of a new but important branch of social study.

J. F.

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NOTES ON RECENT WORK

POLITICS AND ECONOMICS

THE capitalism once defined by the late Lord Keynes as "the astonishing belief that the nastiest motives of the nastiest men somehow or other work for the best results in the best of all possible worlds" is dead and gone, but there are still those who feel that economic historians have not been fair to its memory nor to the benefits that it conferred on an ungrateful working class. Among these defenders of a bygone faith are the contributors to a recent symposium edited by Professor Hayek.¹ The six essays in this book are intended to show that the true benefits of capitalism, nowhere very clearly defined by any of the contributors, have been obscured by "the cant, fury and misguided sentiment of one hundred years". The contention of Professor Ashton, that the position of the wage-earner improved steadily from the end of the eighteenth century onwards, is central to the whole argument. Yet all the important evidence is against him, and the research of Tucker and Hamilton in America and of Clark and Bowlby in this country has shown that conditions did not begin to improve until after the middle of the nineteenth century, when labour's indirect gains from the tremendous increase in productive power began to show themselves. No competent social or economic historian would be foolish enough to lay the blame for the deterioration of living standards entirely at the door of the manufacturers and industrialists of the early days of industrialism, but they would have been falsifying the evidence if they had suggested that these early capitalists were at all preoccupied with the problem of the distribution of wealth. Indeed the most that one of the present essayists can say in their favour is that it was not cupidity but apathy which held back factory reform. One finds particularly distasteful the attempt to denigrate those most disinterested and sincere historians, the Hammonds, most of whose

¹ *Capitalism and the Historians*. Edited by F. A. Hayek. (Routledge and Kegan Paul. 10s. 6d.)

work has stood the test of time and of subsequent more detailed research.

It is altogether too facile, if not begging the question, to suggest that any discomforts which accompanied the early days of industrialism were due to extraneous factors, monopolistic elements, State interference and such like, which interfered with the smooth working of the free market. The truth is that the history of that period is far too complicated to justify any general statements about who were the villains and who were the heroes, least of all in the polemical style in which most of these essays are couched. One feels that the editor would include the strictures of Leo XIII among the "cant and misguided sentiment". The one American contributor, Professor Hacker, puts forward with the righteousness of a crusader "the case for capitalism in America, as a historical phenomenon", but one feels that Professor Galbraith of Harvard in his recent penetrating *American Capitalism* has presented a more realistic picture and a sounder evaluation than is to be found in the sound and fury of this road from serfdom.

The chief defect of nineteenth-century capitalism stigmatized by Leo XIII was the concentration of wealth and power in the hands of comparatively few rich men, and hence the remedy called for was a wider distribution of property. In England ameliorations have not come in this way, but through a redistribution of income organized and imposed by the State. Obviously there are dangers inherent in this situation, and one of the most recent critics of the Welfare State is the distinguished Catholic economist, Mr Colin Clark.¹ Rarely if ever has a publication of the Catholic Social Guild had such public notice which included leaders in both *The Times* and the *Manchester Guardian*. Mr Clark's criticism of Britain's Welfare State is twofold: first, the burden of taxation involved is such, forty per cent of the entire net national product, as to be a definite brake on productivity; second, there is an excessive concentration of power in the hands of the State. He has worked out that wage earners and their families pay in direct and indirect tax almost £1 a week, lower paid salaried workers earning less than £750 a year pay nearly 30s. a week, while the average tax on incomes

¹ *Welfare and Taxation*. By Colin Clark. (Catholic Social Guild. 3s. 6d.)

above that figure exceeds one-half. "It is clearly right," writes Mr Clark, "that those possessed of large fortunes or incomes should be expected to make a greater contribution to the requirements of the State than their poorer brethren. But this principle should not be pushed too far. . . . The rich man, who has obtained his fortune by legitimate means, while he should make his due contribution to the needs of the State, is not an offender deserving punishment." While one must agree with this in theory, one may legitimately argue about the limits in practice and Mr Clark is weak on moral arguments to support his condemnation of the present level of taxation. His economic argument has a deal more weight. It is simply that excessive taxation on business men stifles incentive and so decreases the rate of expansion of productivity. (Although in this connexion he is guilty of an exaggeration which is characteristic of a number of his arguments when he says that "in no other country, apart from some of the undeveloped economies of Asia and South America, do we find the trend of production expanding so sluggishly as it is in Britain".) Necessary government expenditure, apart from the social services, comes to nearly twenty per cent of the national income; "yet the safe limit for taxation of all kinds is 25 per cent". How then are we to provide for social services?

The solution suggested by Mr Clark is that the control and disbursement of insurance should be given back to non-governmental organizations, e.g. the unions would run an insurance fund for their members and health insurance would be taken care of by voluntary local societies. Old age and widows' pensions are a special case which would have to be run by a centrally planned national organization. In this connexion one notes one of several points which call for further explanation: this fund will have to be subsidized by the Treasury and will mean another £300 millions to be paid yearly as interest on the national debt. This sum, which will have to be raised by taxation, is half as much again as the sum paid annually at present by manual workers and their families in national health contributions. Mr Clark argues that the average manual worker could obtain in this way for thirteen per cent of his income all the insurance coverage now provided by the State. At present

this same average worker receives in benefits two shillings less each week than he pays, and it could be argued that administration under Mr Clark's plan would be so costly that it would absorb this two shillings and even more. He would abolish all taxes on commodities, rent the mines to the miners, abolish rent subsidies and rent control and hand over all schools to the Churches. From this it will be seen that his remedies are drastic, indeed too drastic to be accepted even by those who sympathize with his criticism and who agree that bold measures are called for. It is open to doubt whether a sufficient number of people would ever be convinced that the "unwinding of the National Health Service" is so necessary to make it politically viable, even with the bait that prices would fall and production would rise ten per cent within two or three years.

Another claim to be able to increase production—without any additional capital investment—is made by the industrial psychologists who estimate that a new approach to the problems of morale in industry would expand Britain's national income by half within a period of five years. The latest addition to the Pelican Psychology Series provides an excellent introduction to this approach, presenting "certain fundamental aspects of 'human nature' and social organization which must be taken into account by anyone attempting to reorganize factory life".¹ Dr Brown is a sure and competent guide through the complications of formal and informal organization, the problems of leadership and the interpretation of work attitudes. He states categorically, and nobody familiar with the modern literature would disagree with him, that "the emphasis in industrial psychology has shifted from studies of the isolated individual and the physical environment to the consideration of motivation and morale. It is now clear that the most important single factor in determining output is the emotional attitude of the worker towards his work and his workmates." He gets down to the bed-rock of most industrial problems by showing that methods of production have tended to treat workers as purely human appendages of machines and employers have thought of incentives in merely physical terms. "Vainly the industrialist seeks for other means whereby the worker may be bribed to

¹ *The Social Psychology of Industry*. By J. A. C. Brown. (Penguin Books. 2s. 6d.)

work—he produces welfare schemes, holidays with pay, dances, outings, free medical treatment, and so on—some of which are excellent ideas, others merely an insult to the intelligence. In short, he satisfies all possible physical needs and leaves the psychological ones—responsibility, pride of craft, self-respect, status and a sense of social usefulness—still unsatisfied.”

Dr Brown gives the central position in his study to the pioneering Hawthorne experiments of Elton Mayo between 1924 and 1927 and stresses the fact that they “remain revolutionary and are among the most important in the whole field of the social sciences”. Elton Mayo’s findings are briefly that work is a group activity (a point which is emphasized more and more as the division of labour proceeds), that recognition, security and a sense of belonging are all important in determining workers’ morale and productivity, that the disrupting effects of atomistic society may be to some extent resisted by building up the social organization inside the plant. But beneath this, and sustaining it, there must be an adequate philosophy of life in the framework of which the individual acts of people “make sense”. Dr Brown shows how in the Middle Ages, despite bad material conditions, human relations were often more satisfying than they have ever been since, and makes the significant point that mediaeval life was founded on the concept of the family. It is only when Dr Brown begins to elaborate a philosophy of life for the new age that his work falls from the excellent level which he has sustained throughout the sections on industry. His intentions are still good, but his exegesis of the Gospel, e.g. that our Lord shifted the emphasis from the *external* rules of the Ten Commandments to *inward* motives, is at fault. It may be that this section suffers from compression and that with more space he could have explained his belief in the relativity of moral standards in a sense which would have been acceptable to the orthodox. But this does not seriously diminish the value of his book to the believing Christian. In fact it challenges him to show how these new techniques and attitudes must inevitably be misused, and so do more harm than good, if they are not based on the moral principles taught by the Church.

The latest work of Reinhold Niebuhr to be published in this country discusses from the point of view of Christian tradition

the political problems, both at the national and the international level, of our day.¹ In some ways one may detect a note of disillusionment and of severity, arising primarily from his rejection of the half-sympathy which he showed some years ago for Marxism. The greater part of the book attacks the errors of Marxism in theory and in practice, but there is also a chapter on "The Illusion of World Government" where his pessimism about "the fallacy of World Government" is in marked contrast to the balanced optimism expressed by Pope Pius XII, for example in his allocution to the conference of Italian jurists. Dr Niebuhr is familiar with certain modern Catholic works, e.g. those of Fr D'Arcy and of M. Guitton, but is not so happy with his understanding of Catholic teaching and his interpretation of the great classics. For example the statement that "in Catholic mysticism (particularly clearly in the mysticism of Saint John of the Cross) the love of God is set in complete contradiction to the love of the neighbour in such a way that the love of the creature is merely a stepladder to the love of God, which must be abandoned when the love of God (universal love) is reached" would provoke a raised eyebrow from more than students of Spanish mysticism. This is not one of Dr Niebuhr's more happy contributions to the application of Christian doctrine to social problems, although one chapter is outstanding: "The Christian Witness in the Social and National Order". It was originally given as an address before the First General Assembly of the World Council of Churches in Amsterdam in the summer of 1948 and is a remarkably fine statement of the responsibility of the individual Christian in the political order.

There is nothing very new in Mr Bowle's sequel to his *Western Political Thought*, although it is good of its kind, i.e. as a guide to the major political philosophies produced in England, France and Germany during the nineteenth century.² There are few new judgements and no challenging conclusions but Mr Bowle does impose a pattern on the groups of thinkers, eighteen English, nine French, eight German and one Italian,

¹ *Christian Realism and Political Problems*. By Reinhold Niebuhr. (Faber & Faber. 12s. 6d.)

² *Politics and Opinion in the Nineteenth Century*. An Historical Introduction. By John Bowle. (Jonathan Cape. 25s.)

with whom he deals. His chief weakness is in not making clear what all these theorists, prophets and empiricists were searching for. He has avoided the mistake of relating their thought to the stream of events—in fact the title is an hendiadys—and has relegated biographical details to potted, and often amusing, footnotes. The first part of the book, which is entitled "The Political Thought of the Romantic Age", is much more of a unity than the second which is called "The Political Thought of the Age of Darwin". Altogether too much is made of the impact of Darwinism, because the Darwinian theory of evolution did not "place all political and social problems in a new perspective". Apart from taking over some of the jargon, and usually misusing it, no political philosopher of note in the later nineteenth century was influenced by Darwinism in his political thinking.

Mr Bowle is a firm Aristotelian and clings to the liberal tradition represented by Tocqueville, J. S. Mill, T. H. Green and Acton, while finding room for a perceptive chapter on "Catholic Attitudes" where justice is done to the encyclicals of Pope Leo XIII. "Like a rock, the Papacy thus stood out against the whole tide of ideas which reflected the new ambitions of modern science. Subsequent events have set this resistance in a different light to that in which it appeared at the close of the nineteenth century." He manages to be fair to the wild men, such as Nietzsche, while demonstrating his distaste for them, but is too inclined to view their ideas in present contexts rather than in the context of their time. His most valuable contribution is in the importance he assigns to the sociologists—Graham Wallas in England and Durkheim in France. The latter by his analysis of social groups has radically changed the data from which the political thinker must now build up his system and make his recommendations. But Mr Bowle is misleading when he suggests that the advances of sociology—and the use of "new mass communications and statistical techniques"—are going to make the task of the mid-twentieth-century political philosopher easier. On the contrary, it is more difficult.

This book is a most useful guide and reference book to the political thought of the nineteenth century, and is enriched with a great number of quotations from all the more important

authors. The more so then is to be regretted the fact that though Mr Bowle discusses almost as many German as French writers he quotes the former only in translation. Yet this may be an advantage, because there is scarcely a single quotation in French—and there are more than a hundred in the book—which has not at least one mistake in spelling, grammar, syntax or accentuation. A remarkable blemish in an otherwise scholarly work.

The second volume of Professor G. D. H. Cole's *History of Socialist Thought* takes up the story in the repressive period following the European Revolutions of 1848 and carries it on to the end of the century.¹ In its revival in the 1860's Socialism ceased to be a conglomeration of pioneer thinkers and blossomed into a movement. Hence this second volume is equally concerned with thought and with action: the central theme is the struggle between the Marxists and the Anarchists for control of the movement. The whole of the book is thorough, detached and detailed, and some idea of its balance may be gained from the fact that almost a third is devoted to the Paris Commune and the First International. Professor Cole finds room in his chapter on the development of German Socialism after Lassalle to sketch in the rise of the Christian Social movement and to underline the importance of Bishop von Ketteler in the period preceding the *Kulturkampf*. But it was the ideas of Marx and Engels, which, interpreted in different ways by different groups, would come to dominate most of Socialist thought and action in the second half of the century. In a masterly chapter their economic and historical ideas are analysed—without heat, but without mercy. The Marxist theory of value is shown to have no scientific meaning or value, and to be "not even a usable hypothesis that could be tested by the facts, but a call to action based on unproven [and unprovable] belief". But its power came from its ability to give the leaders of the working class in the countries to which its influence extended a sense of having reason as well as justice on their side. Mr. Cole comments wryly on the fact that "this least scientific—because least verifiable—part of his social theory should have attracted, and should continue to attract, so many natural scientists who

¹ *Marxism and Anarchism*. 1850-1890. By G. D. H. Cole. (Macmillan. 30s.)

would put up with nothing at all analogous to it in the practice of their own disciplines".

The history of the growth, or the revival,¹ of British Socialism after the failure of the attempt to convert the Liberal Party to advanced Radicalism is distinguished by an obviously warm-hearted and sympathetic treatment of the character and ideas of William Morris. The key question here is why British Socialism did not follow the general Marxist pattern of other countries, and in answering it Mr Cole is wholly convincing. He points out that Marx's theory was based on an analysis of the conditions of capitalist production at a certain phase of its development, i.e. of the early factory system in England. By the 1870's England had progressed far beyond this while other European countries were just at the stage where Marxism fitted well with the mental requirements of the industrial workers. A further element was undoubtedly the influence of the Christian Socialists led by Stewart Headlam. Another factor was that the struggle between Social Democrats and Anarchists was not fought out until the contest between the Socialist Democratic Federation and the Socialist League in the 1880's, by which time Socialist ideas had reached the workers through the Trade Unions and not through political parties. Hence the fact that, unlike most other countries, in England the Socialist Party was brought into being by the Trade Union movement which was led by men who were too much concerned with practical issues to be bothered by Marxist theories.

The significance of the non-Marxist genesis of the Labour Party is proved by Mr Morrison's book on the working of the British system of Cabinet government and parliamentary democracy which in many respects, particularly in the sections dealing with the making of decisions at ministerial level, is the best work on the British Constitution since Bagehot's classic and may well serve as a companion and exegesis of Erskine May.¹ Here is no Socialist idealist but a severely practical empiricist who distrusts abstractions and who admires the balance of Parliament, Cabinet, Civil Service and Monarchy because it works. It is precisely because it is written from "the inside", by one

¹ *Government and Parliament. A Survey from the Inside.* By Herbert Morrison. (Oxford University Press. London: Cumberlege. 21s.)

who as Leader of the House in the Labour Government from 1945 to 1950 was responsible for piloting "the most extensive and significant legislative programme in the history of our great Parliament", that it is so valuable. Occasionally the stern party boss shows through, as in the idea that more dismissals from the civil service would improve "the morale, the spirit and the liveliness of the service". There is one question which is glossed over but which is a constitutional problem of the first order in the modern State: the relation between party and government. It has been stated recently in its starkest terms by M. Duverger in his *Political Parties*: "Parliament and Government are like two machines driven by the same motor, the Party. The regime is not so very different, in this respect, from the single party system. Executive and Legislature, Government and Parliament, are constitutional façades: in reality the Party alone exercises power." It may be that Mr Morrison is an enthusiastic admirer of the Constitution as it is at present for the very reason that such a situation can and does exist.

JOHN FITZSIMONS

QUESTIONS AND ANSWERS

A CASE OF PERJURY

In crime films and stories physical violence is sometimes used by policemen to extract a confession from a known criminal who cannot otherwise be brought to book. Let us suppose that this has happened; that the criminal brought to trial has accused the police of using violence, that officer X, when questioned under oath in the witness-box, has denied the charge, and that officer Y is now called upon to answer the same question; if Y admits the charge, not only is the criminal likely to escape a well-deserved conviction, but X, a well-meaning officer, will be convicted of perjury, dismissed from the Force with loss of pension, and sent to prison. May Y repeat the denial? (E.)

REPLY

i. Since evil may never be done that good may come of it, the answer to this question depends on whether such a denial is a sinful untruth. All moralists agree that one may sometimes be bound or entitled to conceal a truth and that the only effective way of doing so may be to deny it. They differ as to how this duty or right is to be reconciled with the general prohibition of untruthfulness, and, in recent years, this difference of opinion has spread to the very definition of a lie.

The traditional definition is *locutio contra mentem*, i.e. an assertion which, taken in its normal sense, is contrary to what the speaker believes to be the truth, and is naturally apt to deceive the hearer. According to the traditional doctrine, every such assertion is intrinsically evil. Those who hold this doctrine safeguard the right or duty to conceal the truth in certain circumstances by allowing the use of *broadly* mental restrictions. A restriction is broadly mental when it gives the words a meaning which, though not obvious, can or should be deduced, i.e. when the words are naturally ambiguous, or when, although they have only one evident meaning, the circumstances are such as to indicate that they are not necessarily to be understood in that meaning. If the mental restriction gives the words a meaning which cannot possibly be deduced in either of these ways, it is purely mental and not different from a lie.

Some modern moralists, who feel that it is a quibble to describe the flat denial of a truth as a broadly mental restriction, prefer to safeguard the admitted right or duty to keep just secrets effectively by re-defining a lie as *locutio contra mentem communicabilem*.¹ Since a secret which one is entitled to keep counts as non-communicable, a false statement used perforce to defend it cannot, in this view, be called a lie. Others prefer to distinguish between *mendacia* (lies) and *falsiloquia* (falsehoods or untruths). The essential evil of a lie, they say, consists in the violation of mutual faith, and therefore an untrue statement

¹ Varceno-Loiano, *Theol. Mor.*, II (1935), n. 419 ff.; quoted from *Theological Studies*, March 1948, p. 102 ff.

made in circumstances which remove the requirement of mutual faith is not a lie and can be justifiable.¹

It would seem however that they all reach substantially the same practical conclusion. An assertion which, in its more evident sense, is contrary to the speaker's mind and naturally apt to deceive his hearer can only be justifiable in circumstances which warrant the concealment of the truth and therefore indicate, even though not to the hearer, that the words are not used in their evident sense. Outside these circumstances, such an assertion is a lie, or an unjustifiable falsehood, and intrinsically evil. If it is confirmed by an oath, it is perjury and, since there can be no *parvitas materiae* in perjury, always gravely sinful. In neither case may it be directly willed for any reason whatsoever.

ii. In the case under review, if Y answers that violence was not used, his statement is certainly an untruth. To prove that it is however a justifiable untruth, one must show either (a) that his words have a conventional meaning different from their natural sense and warranted by the circumstances, or (b) that he has a right or duty to hide the truth and can only do so effectively in this way. In our opinion, neither claim can be sustained on behalf of Y.²

He cannot claim that his denial has a conventional sense warranted by the circumstances, i.e. that it means "I leave you to find out". There is no parity with the case of a defendant who pleads "Not guilty" to a charge. The defendant does not testify under oath: Y does. The defendant's "Not guilty" is conventionally understood to mean "Prove it": Y's "No" is presented and accepted as "the whole truth and nothing but the truth". Nor can Y claim a duty or right to hide the truth. Admittedly, even a witness under oath need only tell as much of the truth as the judge is entitled to demand from him, because this is, or should be, the conventional meaning of "the whole truth"; and therefore he could justifiably restrict the

¹ M. Ledrus defends this doctrine in a series of long articles in *Periodica*, February 1943, pp. 5-58; May 1943, pp. 123-71; May 1944, pp. 5-60; December 1945, pp. 157-206; December 1946, pp. 271-4.

² We can think of only one exception. When the judge asks whether violence has been used, he can be reasonably assumed to mean a notable and legally unwarranted degree of violence. If therefore the amount used was negligible or legally warranted, Y's "No" could have the conventional sense of "Not what you mean by violence".

intended meaning of his words if the judge were to overstep the limits of his judicial right. But, in the case under consideration, it cannot be said that the judge oversteps the limits of his right in asking whether a confession has been extorted by force. He has a right to know the truth in order to apply a just law; and if a superior has a right to put a question, the inferior has a duty to answer truthfully, or at least not to answer untruthfully. The fact that Y cannot answer truthfully without revealing the unwarranted violence of his colleagues and the perjury of X is no excuse, because they have no right that their wrong-doing should be concealed; on the contrary, it is in the public interest that it be uncovered and suppressed. The most that Y can claim is that he cannot legally be compelled to incriminate himself; but in that case his only recourse is to decline to answer the question. As for the future, he should avoid the dilemma by neither using nor condoning unwarranted violence and by making it clear that, if such violence is used, he will either denounce it, or, at least, will not conceal it by co-operation in perjury.

WESTMINSTER THEATRE LAW—A PASSION PLAY

Does the theatre law of the Westminster Provincial Synods, as subsequently interpreted by the Bishops' Meetings, prevent a priest from attending a Passion play staged in a cinema hired for the purpose? (M.)

REPLY

Conc. Prov. Westm., I, *decr.* xxiv, 2; IV, *decr.* xi, 9 (Guy's translation, p. 176): "We strictly prohibit ecclesiastics who have received sacred orders from being present at stage representations in public theatres, or in places temporarily made use of as public theatres, under the penalty to transgressors of suspension to be incurred *ipso facto*, such as has been hitherto the rule in all parts of England, with reservation to the respective Ordinaries."¹

¹ The clause, "or in places temporarily made use of as public theatres", was added by the Fourth Synod, and has, of course, equal force with the rest of the law.

Bishops' Meeting, 1890: "Plays performed by school-children, even those to which the public are admitted by payment, were not included in the synodical prohibition. Amateur theatricals, performed by others than mere children, even for the benefit of a charity, in a public hall whether licensed or unlicensed, came under the law."

Bishops' Meeting, 1905: "Plays acted in school buildings, even by adults, do not come under the censure."

Bishops' Meeting, 1932: "Plays acted in parish halls, even by adults, do not come under the censure."

It should be noted that the bishops have no power, either singly or collectively, to derogate from a synodal law made for the province or group of provinces to which their respective dioceses belong. To do so, they must assemble again, with leave of the Holy See, in a provincial or plenary synod, and have their acts recognized by the Sacred Congregation of the Council. In particular cases, however, and for a just cause, they can individually dispense their own subjects from the observance of a provincial or plenary law (canon 291, §2). Michiels concludes from this canon that they can authentically interpret such a law, in particular cases, each for his own subjects, because the lesser power of interpreting is included in the greater power of dispensing.¹ Van Hove questions whether the power of authentic interpretation can be called less than that of dispensation, but he reaches the same conclusion, because the power of authentic interpretation, in particular cases, is implicit in the episcopal power of applying the law judicially.²

The episcopal interpretations of the Westminster theatre law, quoted above, must therefore be understood as agreements among the assembled bishops to issue authentically, each to his own subjects, the same interpretation of the particular points raised. In effect, therefore, assuming that all the bishops acted according to their agreement, they are authentic interpretations for the whole of England and Wales.

As to the particular case put by our questioner—a Passion play staged in a cinema—the private interpreter must beware of

¹ *Normae Generales Iuris Canonici*, I, p. 397, note 1.

² *Commentarium Lovaniense*, Vol. I, t. II, *De Legibus Ecclesiasticis*, ed. 1, p. 253, note 4.

being influenced by the piety of the performance. No doubt, it was to foster rather than to restrain the piety of the clergy that the law was made, and certainly the element of piety provides an excellent reason for an episcopal dispensation; but the legislators did not distinguish between pious and other productions, and *ubi lex non distinguit, nec nos distinguere debemus*. They chose a completely generic term, presumably in order to reserve to the dispensing Ordinary the discrimination between one kind of production and another. Hence, as far as we are concerned, the only question is whether or not this particular cinema is "a public theatre or place temporarily made use of as a public theatre". If it is, the play presented there, for all its piety, comes under the law, unless the performers are school-children.

In answering this question we need only consider the use to which the cinema is put in this instance. If it is temporarily reserved to a selected audience, it can reasonably be called a private theatre for purposes of the synodal law, no matter what be its normal use or legal status. But if, on the contrary, it is open to the general public, or to as many as choose to pay the entrance money, it is, in the natural meaning of the words, at least a place temporarily used as a public theatre. In this latter event, there is no need to ask whether a theatrical licence is required or has been obtained. The question is quite irrelevant. It was never part of the synodal law, and the 1890 interpretation positively excluded it as a criterion of places subject to the law. The only criterion is the simple question of fact: can anyone obtain admission to the performance? If they can, the hall is at least temporarily made use of as a public theatre and the synodal law applies.

It is perhaps within the competence of a bishop to declare authentically for his subjects that pious plays do not come under the law; but, apart from such a declaration, the only sure way round the law in the present instance is to seek a particular dispensation.

THE OWNERSHIP OF PAROCHIAL BUILDINGS

Do the immovable goods of a parish (church, presbytery, schools, land, etc.) belong to the parish or to the diocese? How

does the parish priest stand in relation to the disposal or retention of such property? (S.)

REPLY

Canon 1495, §2: "Etiam ecclesiis singularibus aliisque personis moralibus quae ab ecclesiastica auctoritate in iuridicam personam erectae sint, ius est, ad normam sacrorum canonum, bona temporalia acquirendi, retinendi et administrandi."

Canon 1499, §1: "Ecclesia acquirere bona temporalia potest omnibus iustis modis iuris sive naturalis sive positivi, quibus id aliis licet."

§2: "Dominium bonorum, sub suprema auctoritate Sedis Apostolicae, ad eam pertinet moralem personam, quae eadem bona legitime acquisiverit."

As soon as a parish is canonically erected in the manner prescribed by canon 216, it automatically becomes an ecclesiastical moral person capable of acquiring, retaining and administering temporal property, movable or immovable, in its own name. Thereafter, anything which it acquires by a valid title of natural or positive law is its own. It must be administered by the parish priest in accordance with the regulations respectively affecting churches (canon 1182 ff.), parochial benefices (canon 1476 ff.) and ecclesiastical property generally (canon 1523 ff.), under the general supervision of the local Ordinary and in compliance with such opportune instructions as he may see fit to make within the limits of the common law (canon 1519); but once it has been validly acquired, no one inferior to the Holy See can validly transfer the title of ownership to any other physical or moral person, the diocese included, except in accordance with the law of alienation (canon 1530 ff.).¹

The civil law of this country does not recognize the canonical personality of our parishes, or for that matter of our dioceses,

¹ Cf. McReavy, "The Ownership of Church Property", *THE CLERGY REVIEW*, February 1946, p. 65 ff.; "The Administrator of Parochial Property", *ibid.*, January 1946, p. 1 ff.

singly or collectively.¹ Since, without prejudice to the canonical right of ecclesiastical moral persons to own property independently of the law of the State, it is indispensable in practice that ecclesiastical property should be held under legally valid titles, it has been found necessary to vest all such property, for civil purposes, in a series of legally recognized trusts. These trusts could, no doubt, have been organized on a parochial basis, as in some states of the U.S.A., where a system of "parish corporations" has received the preferential approval of the Sacred Congregation of the Council.² To economize in legal costs, however, most, if not all of our dioceses, have adopted a system of diocesan trusts whereby all the property, not only of the diocese but of every parish in it, is vested in a single body of trustees who, as far as the civil law is concerned, are the legal owners of every church, presbytery, etc., in the diocese.

It is important to note, however, that this civil arrangement does not in any way alter the canonical position explained above. Not only do all these properties remain ecclesiastical, but they continue, both in canon law and in fact, to belong to the individual moral person which has legitimately acquired them. Hence, whatever actions are performed by the diocesan trustees in the civil forum, are done in the name of these individual moral persons and have no validity before God and the Church, unless they are performed in accordance with the requirements of the canon law.³ Thus, for example, even though the diocesan

¹ "The Roman Catholic Church in England and Wales—to give it the description it would presumably have, if it had any legal existence, and without any wish to modify our normal description of ourselves—has no theoretical legal position or status at all. As a Church it has no legal unity; it is not a corporation, it is not a registered company, it is not a single unified trust. What status it has belongs to its individual members or officials and their private associations."—Anderson, "The War Damage Act and Catholic Charities", *THE CLERGY REVIEW*, July 1942, p. 313.

² In a private reply, 29 July 1911; Bouscaren, *Canon Law Digest*, II, p. 443.

³ "Personae morales ecclesiasticae in plurimis regionibus capacitate iuridica in foro civili non gaudent. . . . Hinc habetur necessitas condendi ens iuridicum respectivae legislationis civilis, cui in foro civili bona determinatae personae moralis ecclesiasticae (dioecesis, paroecia, domus religiosa, etc.) attribuantur. Attamen tali agendi modo natura iuridica bonorum reapse non mutatur; talia bona manent etiam iuridice (naturaliter) in dominio personae moralis ecclesiasticae; talia bona manent ecclesiastica. Omnia quae in foro civili fiunt, fiunt nomine personae moralis ecclesiasticae, etsi talis vicarietas in foro civili manifestari non potest. Proinde ad negotia iuridica circa haec bona valide peragenda dispositiones canonicae attendendae sunt."—Bertrams, *Periodica*, June 1950, p. 141.

trustees be legally competent to sell a parcel of parish land without the consent of the parish priest, only the Holy See can make such an alienation valid and lawful.¹

On the other hand (though we cannot quote chapter and verse), it can be regarded as certain that our system of vesting all parochial property, for civil purposes, in diocesan trusts has the approval of the Holy See. Hence, although it is the right and duty of the parish priest, as canonical guardian of the moral person of his parish, to safeguard its property and vindicate its rights, he has also a duty to co-operate with the diocesan trust, as far as canon law will allow, in its necessary task of efficient civil administration. It was created not in order to dispossess the parish as owner or supplant the parish priest as administrator, but to obtain for both the security of civilly valid effects.

L. L. McR.

ADMINISTRATION OF THE LAST SACRAMENTS TOGETHER

When Holy Viaticum, Extreme Unction and the Last Blessing are administered immediately one after the other:

(a) Must the Asperges and the opening prayers be repeated each time?

(b) Must the *Confiteor* be said each time? (A. B.)

REPLY

The Roman Ritual does not envisage the case when the two sacraments and the Blessing are administered immediately one after the other and so makes no provision for it. The Congregation of Indulgences was asked in 1841, whether it was necessary to recite the *Confiteor* three times when Holy Viaticum, Extreme Unction and the indulgence for the hour of death were given. It replied (No. 286^e): "Yes, according to the practice and the rubrics." But the query to the Congregation was not clear, it did not say that the sacraments and Blessing were given on one

¹ Cf. canon 1532: "... cum eorum consensu quorum interest."

and the same occasion, and so the reply left the doubt in this case unanswered. The Holy Office in reply to a query from the Bishop of Quebec (1851), said that if necessity required that the three rites be carried out one after another, it was lawful to recite the *Confiteor* once only, otherwise it was to be repeated. And so rubricians continued to teach. But in the new ritual approved for the dioceses of Bavaria in 1929, and in the bilingual Ritual approved for all Germany in 1950, it was plainly stated that in the case in question the *Confiteor* need be recited once only. In the bilingual Ritual approved for France in 1947, however, the case of the continuous administration was not dealt with, and so the Permanent Commission of the Assembly of the French Bishops sent the query, with others, to the Congregation of Sacred Rites in July 1953. The reply was (30 October 1953) that in such a case the opening prayers of each rite and the *Confiteor* need be recited once only. This declaration of S.R.C.—an official interpretation of the rubrics of the Ritual—puts an end to all doubt on the matter.

SANCTUS BELL AT SIDE ALTARS

Is there any official ruling about the use of the Sanctus bell at side altars while a public Mass is in progress at the high altar? (S.)

REPLY

The general principle which underlies official decisions restricting the ringing of the Sanctus bell is that this should not be rung at a private Mass if a liturgical function is going on, normally at the high altar (but, possibly, also even at a side altar, e.g. the solemn Mass on the second day of the Forty Hours' Prayer), which claims the attention of the congregation. Thus the bell may not be rung at a private Mass that is celebrated during exposition of the Blessed Sacrament,¹ or at an altar in

¹ Clementine Instruction, §xvi; S.R.C., 3157¹⁰, 3448^a.

sight of the choir when the Divine Office is in progress there,¹ or during a procession in the church.² There is no official decision forbidding the ringing of the bell at a private Mass in a side chapel while a public Mass is in progress at the high altar, but it would seem that the principle enunciated above would apply in this case also. If the Mass is a public one at the high altar, it is intended for the benefit of the general congregation in the church, and it is supposed that they are taking an active part in this function. Hence it would be unbecoming to distract their attention by ringing the bell at the private Mass at the side altar.

CONSECRATED ALTARS

(a) Must an altar which is to be consecrated be permanently fixed to the ground? (b) May a consecrated altar be moved to another place? (c) May an altar which cannot be consecrated as a "fixed" altar because of a defect in the *stipites*, be consecrated as a portable altar? (J. C. C.)

REPLY

(a) To be apt for consecration an altar need not be permanently fixed to the ground. It must, of course, be stable in the sense of not being *easily* movable, lest in moving it the table be detached—even momentarily—from the *stipites*, when the altar would lose its consecration.³ This stability is, normally, secured by the mere weight of the altar.

(b) A consecrated altar may be moved to another place, provided that this can be done without detaching the table from its supports (*stipites*). The older rubricians gave a negative answer to this query, because they presumed that a large altar could not be moved without doing this, but nowadays it would

¹ S.R.C., 3814¹.

² S.R.C., 3814².

³ *Codex*, can. 1200¹.

seem that an altar can be moved as a whole, and so modern rubricians agree that it may be moved.

(c) By a decision of *S.R.C.*,¹ in answer to a query from the Archbishop of Trent, dated 21 August 1951, if it is not desired to consecrate an altar as a "fixed" one, the table—provided, of course, that it fulfils the requirements of liturgical law²—may be consecrated as a portable altar, and may, therefore, be at any time separated from its base, without losing its consecration. This practice, however, is undesirable, as later on—when, perhaps, the record of its consecration as a portable altar is lost—the altar may be regarded as a "fixed" one.

DOUBTFUL CONSECRATION OF A CHURCH

If there is no positive evidence of the consecration of a church, which is believed to be consecrated, must it or may it be consecrated? (Perplexed.)

REPLY

The normal evidence of the consecration of a church consists in: (a) the attestation of the consecration, a copy of which should be in both the diocesan and parochial archives; (b) the twelve crosses marking the spots where the walls were anointed with chrism. These are supposed to be of a permanent character,³ and should any of them disappear, in the course of time, it should be replaced.⁴ If there is no positive evidence of any kind—either documentary or structural, or, e.g. the uninterrupted celebration of the annual feast of the dedication from time immemorial—of the consecration of a church which it is supposed is consecrated, then the consecration may be carried out conditionally, in accordance with canon 1159, §2, of the Code

¹ *Ephemerides Liturgicae*, 1952, p. 111.

² *Codex*, can. 1198.

³ *S.R.C.*, 3545, 3584, 3651.

⁴ *S.R.C.*, 3157⁴, 3498, 3545, 3584¹, 2.

of Canon Law.¹ Of course, as there is no strict obligation to consecrate any church, except a cathedral²—though it is very desirable that a church should be consecrated—it is not of obligation to consecrate conditionally a church the consecration of which is doubtful.

J. O'C.

 BOOK REVIEWS

Preaching: a Symposium. Edited by John H. Feehan. Pp. 70. (Mercier Press, Cork. 5s.)

SPEAKING generally, preachers are sensitive—not to say touchy—about their sermons, but however tender their feelings, they should welcome constructive criticism in order to fulfil their very important task to the best advantage for their people. Here is a small book containing frank commentaries from several laypeople upon the pulpit addresses to which they are obliged to listen Sunday after Sunday. It provides material for useful discussion among the clergy, and might well serve as a "casus" for quarterly conferences.

Looking back upon a long life of regular church attendance, and some thousands of sermons, someone using the nom-de-plume "Silens" opens the debate. He is followed in turn by Alfred O'Rahilly, Hilda Graef, Michael de la Bedoyere, Malachy G. Carroll and John H. Feehan. "Silens" is always respectful, but he does not mince his words: he is always direct and sometimes devastating. A church audience is, he insists, a gathering of voluntary listeners, and as such they should not be attacked "as if they were negligent tradesmen or faulty taxpayers". He is horrified at the preachers who open up hell as though they were opening a box of chocolates (not too happy a simile) and he suffers agonies in listening to the priest who is endeavouring to bring his sermon to a beautiful and graceful close. "He never reaches a point where he can touch down. You think he is about to land; not at all; he is off again describing a new circle in the air; this time for sure he is finished; if only he would say 'amen'! But no: he must find a better formula and so, for another five or six minutes we watch him passing and re-passing over our heads, wheeling round and round in search for a

¹ Cf. S.R.C., 2174, 3385, 3462.

² *Codex*, can. 1165³.

place to land; a most painful process for everyone." This "Silens" has a golden rule for preachers: have something to say, say it, and stop preaching as soon as it is said.

The other commentators in this group of candid critics mercifully lay bare the common faults of the ordinary preacher, the gravest of which is unpreparedness, that unpardonable discourtesy of the privileged speaker whose patient audience has no alternative but to endure. Of the long-winded preacher: "When you find yourself facing a soaking audience, have pity on the multitude"—begs one of the writers. Another pleads with the overbearing: "Treat us with gentleness." That the memorized sermon will not do is a common verdict; that audibility is the most elementary requirement, all are in agreement; that the question of length is a thorny one, both priests and people are of the same mind. Perhaps the last-mentioned point brings forward the most difficult element in preaching. The reviewer, who has given thousands of pulpit addresses and listened to numberless sermons, is convinced that most preachers—if they take the requisite trouble—can produce excellent sermons, but that very, very few are able to give to their discourses the touch of genius which is displayed in a perfect length.

This symposium of sermon critics does credit to all concerned with its production. Upon a subject which opens the way for many hard and unpalatable expressions of opinion, the writers have exercised commendable restraint. It is certainly up to clerical readers to profit by the hints and suggestions with which the publication abounds, and in particular to heed two special prayers: "Instruct us in our faith" and "Tell us that God loves us".

The Spirit of St François de Sales. By Jean Pierre Camus. Pp. xxxiii + 299. (Longmans Green. 8s. 6d.)

Introduction to the Devout Life. By St Francis de Sales. Pp. xxx + 330. (Longmans Green. 7s. 6d.)

Meditations and Devotions. By John Henry Newman. Pp. xx + 348. (Longmans Green. 7s. 6d.)

FRANCE had no more widely read author in the seventeenth century than Camus, who wrote two hundred books including fifty novels; but the one work by which his name will live is *The Spirit of St François de Sales*. He and St François were brother bishops and intimate friends, spending much time in each other's company. Camus revered the Saint with the devotion of a true disciple, treasuring his letters, writing down his conversations, and transcribing his sermons, lectures and sayings. After the Saint's death in 1622 requests came

from all sides begging Camus to collate the vast quantity of material he had amassed and publish it for the benefit of the Church. He did this, the work being first issued in six volumes. It was subsequently many times abridged, and at length appeared in a single volume. The present edition, newly edited and translated by C. F. Kelley, gives us the very best of Camus, who is everywhere allowed to speak for himself as he presents the teaching of his beloved de Sales. The Saint's gentle spirit emanates from every page as we listen to him discoursing upon the Christian virtues. He is a teacher born, but his special genius is displayed in knowing exactly when to stand aside and to listen, with his pupils, to the voice of the Master.

The best known literary work of St. François de Sales himself is his *Introduction to the Devout Life*, which he published at the earnest request of his numerous spiritual children. It is his masterpiece, his claim to kinship with the great mystical writers of Christendom. People who live under religious vows find the *Introduction*—with the Holy Scriptures and the *Imitation*—an indispensable aid to their life of prayer; but laypeople also find in it the guidance they need in their striving after holiness. They will know how to interpret in the light of modern conditions what the Saint says of pastimes, recreations and prohibited games; but they will find his words upon the true Christian way of life perfectly applicable to themselves, be they single or married, as to God's servants in any age. Monsignor J. K. Ryan of Washington University is the editor and translator of this new edition of the *Introduction*. His part in the production of the book has been done with consummate care and with a literary feeling that is fully appreciative of the value of the work under his hands.

Anything concerning Newman from the pen of Father Tristram of the Birmingham Oratory is of the highest value; he knows more about the great Cardinal than does any other living person. His introduction to this new edition of the *Meditations and Devotions* is full of interest for what it says of Newman, and it gives the proper tone to the book, the tone of assurance that the great Oratorian's devotional writings are as much for our day as they were for his own. Formerly the contents of this work were published in three slim volumes; now we have in one volume the May Papers, the *Meditations on the Passion*, and the *Meditations on Christian Doctrine*. It is not claiming too much to assert that in his *Meditations* are to be found some of the most beautiful thoughts that came to Newman's mind.

The three above-mentioned volumes are uniform in size (pocket size) and binding; and they are so attractively produced that they can scarcely come to one's notice without calling for a word of praise

for the publishers. Any of the books is suitable for priests and religious, but if a choice in merit must be made for general usefulness it falls, for the reviewer, upon *Meditations and Devotions*, a manual of which one cannot grow tired after years of constant usage.

The Spiritual Director. By Father Gabriel, O.D.C. Pp. 131. (Mercier Press, Cork. 8s. 6d.)

Religious According to the Sacred Heart. By St Margaret Mary. Pp. 126. (Mercier Press, Cork. 7s. 6d.)

Handbook of Monthly Recollection. By Franz Lakner, S.J. Pp. 116. (Mercier Press, Cork. 7s. 6d.)

GUIDED from beginning to end by the principles laid down in the works of that prince among spiritual writers, St John of the Cross, the author of *The Spiritual Director* describes the qualifications called for on the part of the priest who directs souls along the way of perfection. Such a one needs both holiness and learning if he is to be a reliable leader; and since every Director is but an instrument of God, purely personal motives must be completely absent from the mind of one who dares to point out to others the better way of life. That way is narrow and difficult; the cross is never absent. All who attempt the path of perfection will be obliged to endure experiences of a most trying nature, but there will be secure guidance through the hardest trials to the loftiest heights for those who reach out for perfection, if the Director who aids them is, in his turn, directed by St John of the Cross.

Saint Margaret Mary in training her novices referred them directly to Our Divine Lord. *Religious According to the Sacred Heart* is a collection of her instructions to her young nuns, individually and collectively, wherein may be seen with what security the Saint turned to her divine Master for the solution of every problem. Typical of her advice is this, written to an anxious novice: "to give over to Him the whole care of ourselves, to let Him will for us, to love nothing except by His love and in His love". It was no effort for the Saint, in any circumstances, to place herself in the presence of her Lord; and she always endeavoured to teach the secret to those in her care. There was never a safer director of souls than she: her writings abound with a wisdom that is divine.

Both books above referred to are of real value for religious in their efforts to reach God; and expressly for them is the *Handbook of Monthly Recollection*. The custom of a monthly day spent in Retreat among religious has steadily grown during the past three hundred years until it has now become a universal rule. In many places the

parochial clergy have adopted the practice; and for both clergy and religious a handbook to the purpose is of great assistance. Father Lakner deals with all points of importance in a day's Recollection, but he concentrates most fixedly upon the examination of conscience. His method is exhaustive and thorough, so that it is impossible for anyone to follow it conscientiously without great spiritual benefit and genuine progress upon the way that leads to God.

Life and Work of Mother M. St Ignatius. By a religious of Jesus and Mary. Pp. 346. (Clonmore & Reynolds, Dublin: Burns Oates, London. 15s.)

The Life of Mère Anne-Marie Javouhey. By C. C. Martindale. Pp. vii + 140. (Longmans Green. 8s. 6d.)

REVOLUTIONS, whilst they produce the objective of the revolutionaries sometimes, always bring about wholly unexpected results, as was the case in France. Although the terrorists could never have imagined such a possibility, the Reign of Terror enriched the Church with many new religious Institutes founded by valiant women who, but for the Revolution, would probably have remained unknown to anyone outside their native towns. Here are biographical studies of two such women, each the foundress of a Congregation well known in England.

Mother M. St Ignatius (Claudine Thévenet) was born in Lyons in the year 1774. The happiness of her childhood, in a united and excellent Catholic family, came to an abrupt end when she was fifteen years of age. It was then that the frightful excesses of the Terror reached Lyons, bringing about the disruption of her family, with imprisonment and violent death for two of her brothers. The times called for heroism, and Claudine was heroic. She devoted her days to brave deeds of charity among the suffering, becoming thereby acquainted with the appalling ignorance and neglect of the children. Complete disorganization of the schools conducted by religious, and the almost total disappearance of regular Catholic life, had deprived the children of all educational facilities. Claudine set out to remedy this, whilst continuing her other charitable works. Very soon she and her seven companion-helpers formed themselves into a pious association, from which has grown the widespread Congregation of Jesus and Mary.

Although in common with other foundresses of her time Mother M. St Ignatius received encouragement from wise and saintly priests, she also endured, with these devoted women, incredible and quite unnecessary afflictions at the hands of a section of persecuting

clergy. The Revolution produced its heroes among French priests, but it also brought to view those who had been better left to pick potatoes on the family farm rather than to take Orders—and for the rest of their lives proceed to give orders, where they had no jurisdiction and concerning matters which they never learned to understand. One such curé actually stood at Mother M. St Ignatius' dying bed, bullying and threatening her in the presence of her heart-broken community. This is the only reason why his name is preserved; but hers remains as that of one who did amazing work for the souls of God's little ones. Her Cause, already introduced, will we hope proceed to her own eternal fame and the lasting glory of her Congregation.

The years of Mère Anne-Marie Javouhey's life coincided very closely with those of Mother M. St Ignatius, whom she resembled in establishing an extensive Congregation of religious, and in always beginning her work for God—wherever it might be—with a school for neglected children. She was also like her holy contemporary in meeting with unreasonable frustration on the part of certain priests, one of whom (at the time she was Superior General of her Institute) unjustly deprived her of the Sacraments for two years, and this when she was in Cayenne, half a world away from France and the influential friends who could have championed her cause. Whilst Mother M. St Ignatius' work was carried out in an extraordinary silence and secrecy, Mère Javouhey was destined to live in the limelight of publicity. She was continually in the midst of affairs, a popular figure known to numberless people who revered her for her remarkable patience under trial, and for the wide-reaching works of charity which she established.

About Mère Javouhey there was a rare power to subdue those in anger and mental distress. She took over the care of an establishment at Alençon into which were thrown indiscriminately the sick, the destitute and the mad. Among them were several frenzied lunatics—some in cages—whom no one would approach. Quite alone Mère Javouhey calmed these poor souls in a few minutes, and cared for their needs. When after two days her community of Sisters arrived, all was quiet and orderly. She did more than any other Frenchwoman for the emancipated slaves of her country's colonies, spending many of her best years among these unwanted, half-savage negroes who revered her as a saint. Father Martindale tells her life-story with the finish of an expert biographer. There are innumerable manuscripts concerning Mère Javouhey, but in this moderately sized book, whilst not an unnecessary word seems to have found its way in, nothing of importance is omitted. The result is an exciting

history of true heroism inspired by virtue of the highest order. All who know of Mère Javouhey hope that eventually she will be given to the world as a canonized saint.

Channels of Devotion. By Joseph Husslein, S.J., Ph.D. Pp. vii + 221. (Bruce Publishing Co., Milwaukee. \$4.00.)

AFTER a full and busily occupied life Father Husslein died two years ago, leaving the typescript of *Channels of Devotion* as his final work in a literary apostolate of forty years. Of the many and varied Catholic Devotions the author limits himself to eight: those having for their objects the Divine Child, the Sacred Heart, the Holy Eucharist, our Lady, St Joseph, the Little Flower, the Holy Souls and the Guardian Angels. In each case the history, practice and doctrine of the devotion are dealt with, in order that a deeper understanding may lead to a firmer appreciation of these aids to Catholic piety.

This kind of book leaves an author little scope for originality of treatment; it covers ground that has been familiar for generations. Nevertheless Father Husslein succeeds in opening up new avenues of meditation as, for instance, in his chapter entitled "The Triumph of the Eucharist". Here he speaks of the hidden sacramental life of the first Christians, of their underground existence during the Persecutions. Then comes the period of freedom, with the building of great churches as fitting shrines for the Blessed Sacrament, and the growth of new devotions such as Benediction and the Forty Hours' Exposition. Finally we have the great national celebrations known to the modern world as Eucharistic Congresses, when the triumph of the Blessed Sacrament is universally demonstrated.

In itself this book is valuable to the clergy for spiritual reading and for reference, but it can also be an aid to the priest in his pulpit work. Our people love instruction: they never tire of being told about the Mass and the other public devotions in which they take part. In *Channels of Devotion* the priest will find much to help him in preparing his sermons and especially in sketching out regular weekly instructions for the Sunday Masses.

L. T. H.

Why I Became a Priest. Edited by George L. Kane. Pp. xxiii + 189. (Browne & Nolan. 12s. 6d.)

IN this bright and interesting symposium Cardinal Gilroy, Archbishop of Sydney, and a distinguished company of American prelates and priests, secular and religious, including Father Thomas Merton and Father Patrick Peyton, tell briefly the story of their vocation.

Most of the accounts are little autobiographies; but some (Bishop Lucey's, for example) are rather general observations; and Bishop Fulton Sheen's single page gently disagrees with the title; it was not he who became a priest, but God who called him. Anyhow, in no case can the answer be given completely, because, as Cardinal Gilroy points out, the man knows only part; the other part is known only to God. The editor is Director of Vocations and of Religious Education for the Diocese of Antigonish, Nova Scotia. His hope and aim in compiling the book is that earnest young men who pick it up will be drawn to follow in the footsteps of the writers and give their lives to God. Cardinal McGuigan of Toronto introduces the symposium with an essay on the nature and work of the priesthood.

J. C.

CORRESPONDENCE

IS THEIR BAPTISM REALLY NECESSARY?

(THE CLERGY REVIEW, 1954, XXXIX, pp. 336-7, 447-8, 508-12, 572-5)

Father Leeming, S.J., writes:

1. Dom Bruno Webb confuses a *potentia obedientialis* with a natural capacity which can only be actuated by something outside itself. The eye cannot see without light, the digestive organs cannot digest without food; but the actuation of the faculty of seeing by light, and of the power of digesting by food, is merely giving activity to the natural capacity of the faculties, and is in no sense supernatural or gratuitous. A cable cannot carry a current unless it is connected with the dynamo; but given the connexion, it carries the current by means of its natural powers. The need of actuation by something other than itself by no means proves that the actuation is supernatural. But an obediential power is merely the inherent capacity in anything created to be acted upon by God beyond its native capacities and beyond the natural exigencies.

It is interesting that Dom Bruno Webb stands to his comparison: as a cable receives and carries the current, so man receives and carries grace. The maker of a cable is not bound to run a current through it, but he would be incredibly foolish to make a cable and not use it for its natural function of carrying the current. Similarly, on the view which Dom Bruno maintains, God would be incredibly

foolish—"arbitrary" is the word he prefers—to make an intelligent being and not give him grace. The supernatural gift of grace is only gratuitous in the same sense as the current is gratuitous to a cable, since man is made for grace in the same way as a cable is made for the current: "God does not plan a creature to receive grace," says Dom Bruno Webb, "and then arbitrarily deny it. Yet grace remains entirely gratuitous since God's very planning of the creature to receive grace is a gratuitous gift."

Was it not precisely this mistaken idea of the supernatural which was condemned by *Humani Generis*? Why was the statement condemned that "God could not create intelligent beings without ordering and calling them to the beatific vision"? Was it not because, though the natural desire for the vision was admitted to be given gratuitously, it was held that God could not in wisdom leave that desire, once given, unfulfilled? Would Dom Bruno Webb please tell us what view of the supernatural he conceives *Humani Generis* to have condemned?

Dom Bruno Webb maintains his rejection of Limbo on the ground that human nature is so planned that God could not without "arbitrariness" deny it the vision of Himself. Can Dom Bruno cite any authorities who agree with him?

2. Dom Bruno Webb justifies the preaching of the necessity of baptizing infants upon the ground (a) that Baptism is entry into the Christian life, and that parents must bring up their children as good Christians; and (b) that an unbaptized baby is in danger of committing a mortal sin by rejection of an illumination, and thus of suffering after death all the positive pains of those who die in actual mortal sin.

As to the first of these reasons, the Baptists would and do accept it; for to bring up children as Christians does not demand baptism in infancy. Children, as far as this reason goes, might well be baptized when they reach the age of discretion. As to (b), could priests in conscience preach this opinion to their people, without more authority than the assertion of Dom Bruno Webb? "The certainty of Limbo is replaced by the possibility of hell," and that by an actual mortal sin committed by the infant. Can Dom Bruno Webb cite any authority which agrees with him in this opinion, or does he expect priests to preach the opinion because he utters it?

3. The full citation from Ghéon's *The Secret of the Little Flower* was not given; it reads "... She did not agree, for example, that children who die without baptism enjoy only natural happiness, without the sight of God. Why should this be so since they have not

sinned? She was desperately anxious that everybody should be saved, whether they wanted to be or not. She found free-will a stumbling block. 'I wanted God to *force* everybody to be good, because He was able to.' " The Saint had too good a mind not to be thoughtful about God's providence; but her difficulty, apparently, was as much about the doctrine of free-will as about Limbo.

4. Dom Bruno Webb and I may differ in our view as to what constitutes "an authoritative correction". By that I meant and mean some declaration by the Church's ordinary organs of authoritative teaching, a Roman Congregation, or a Bishop or Bishops; or, at least, the judgement of a theologian or theologians of approved and established standing in theology, whose writings, or the trust reposed in them by competent authority, have already commended their learning and matured judgement. Such theologians I have consulted, and have said nothing on this subject which is not fully supported by them, as by the Doctors and Saints of the Church, and, be it added, by the Holy Father himself.

ST JOSEPH CALASANCTIUS—BREVIAIRY ADDITION

(THE CLERGY REVIEW, 1954, XXXIX, p. 492)

Father Noel Burdett writes:

I notice that the addition to the Breviary Lesson for St Joseph Calas Sanctius, recently made by the Sacred Congregation of Rites, reads as follows: "Denique a Pio duodecimo omnium Scholarum popularium Christianarum ubique exstantium caelestem apud Deum Patronum constitutus est." The error actually appears in the *A.A.S.* I observe, however, that the necessary nominatives have been substituted in the *Ordo . . . Universalis Ecclesiae* for 1955, published by the Vatican Press.

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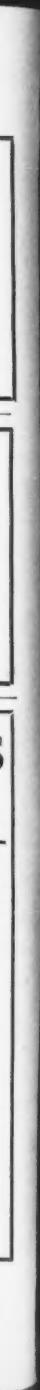
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